

HART
ON
URINES

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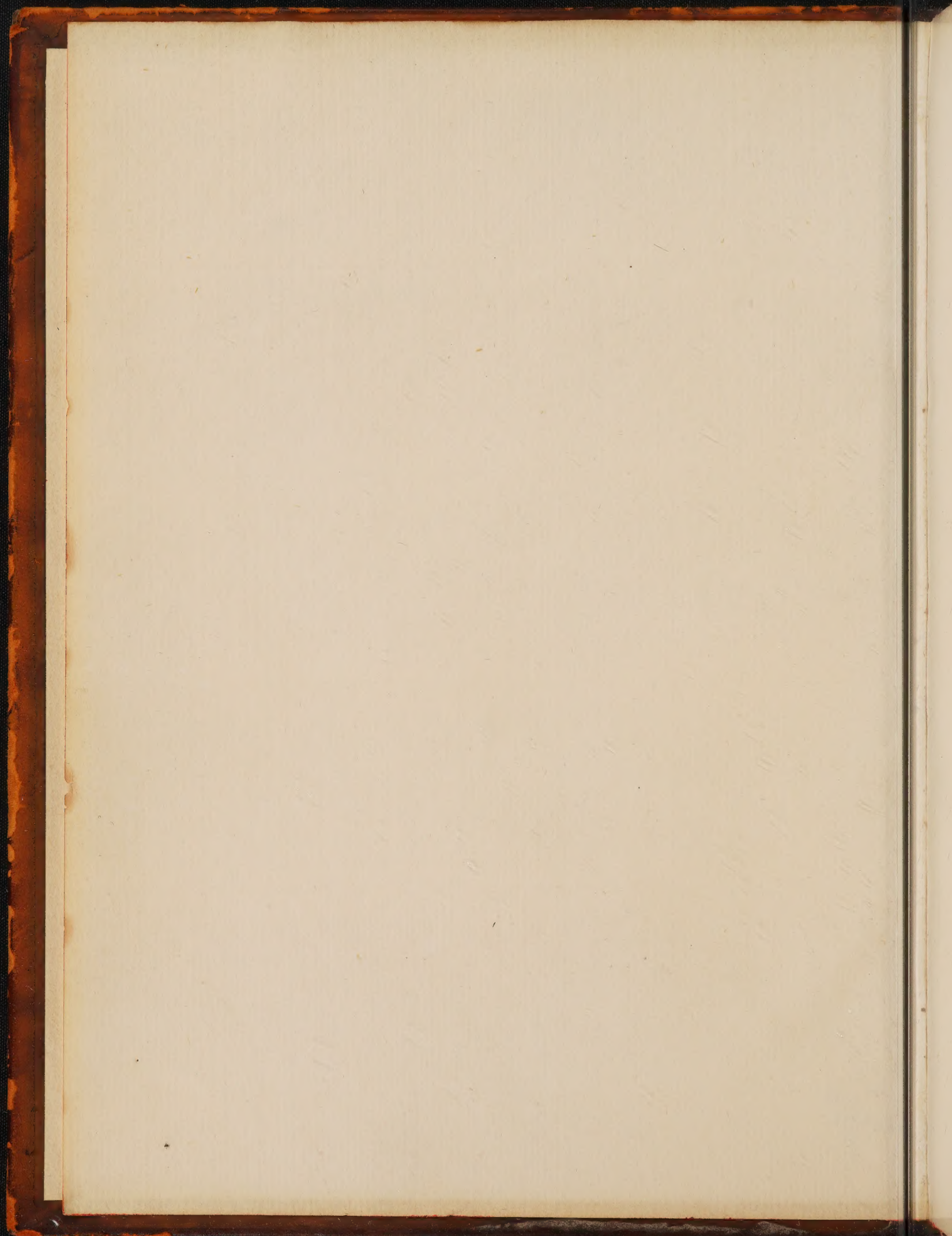
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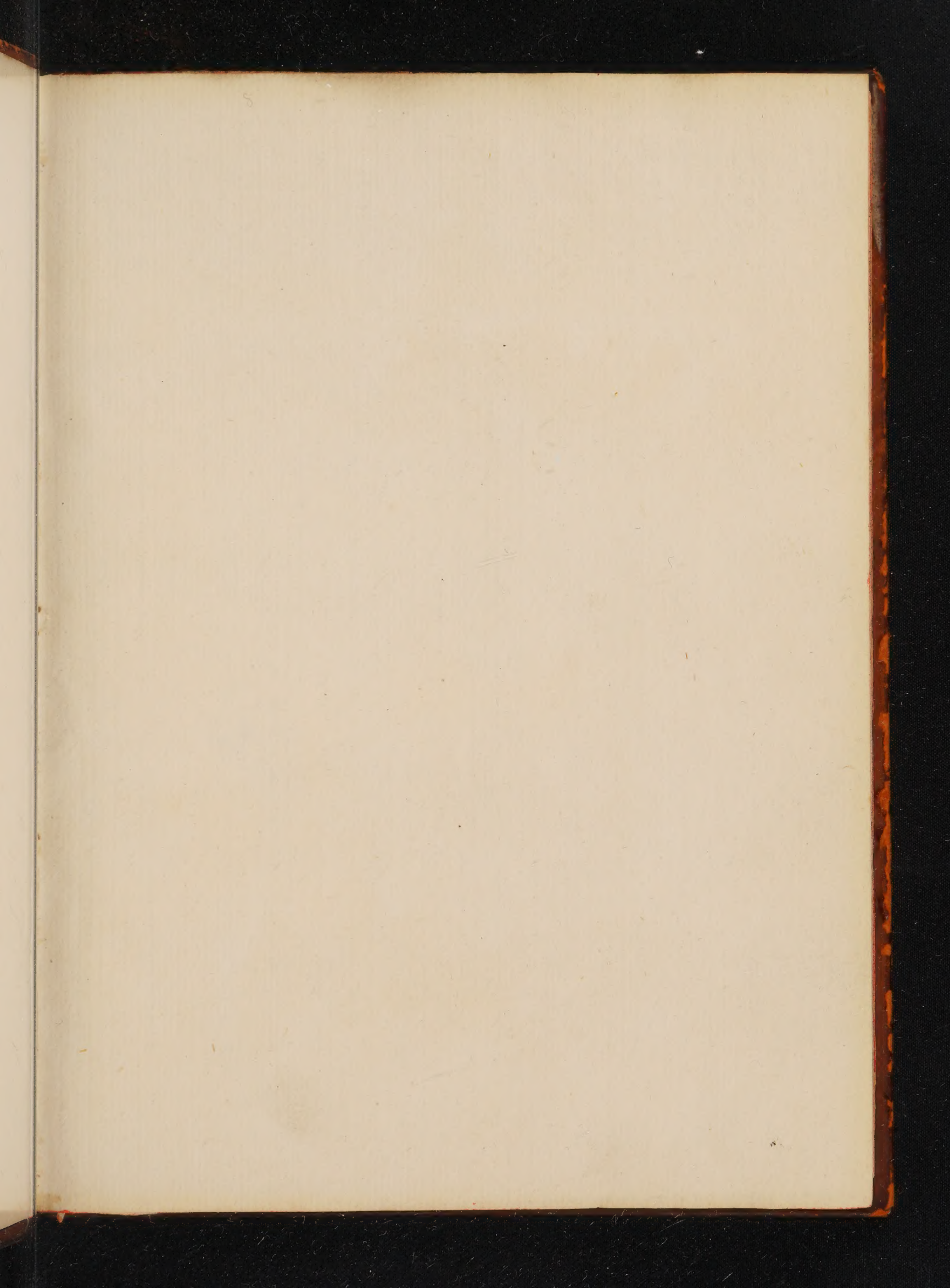
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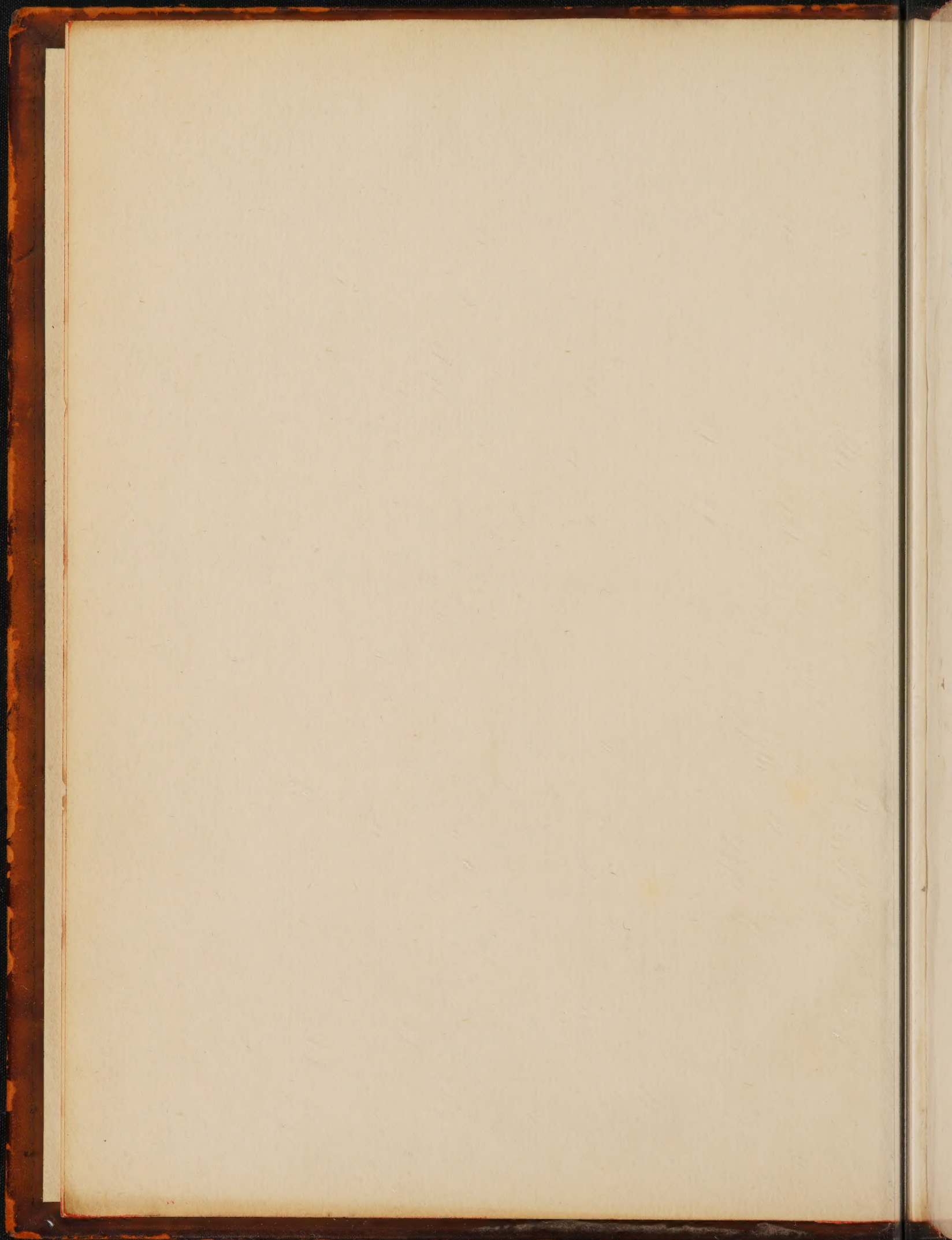
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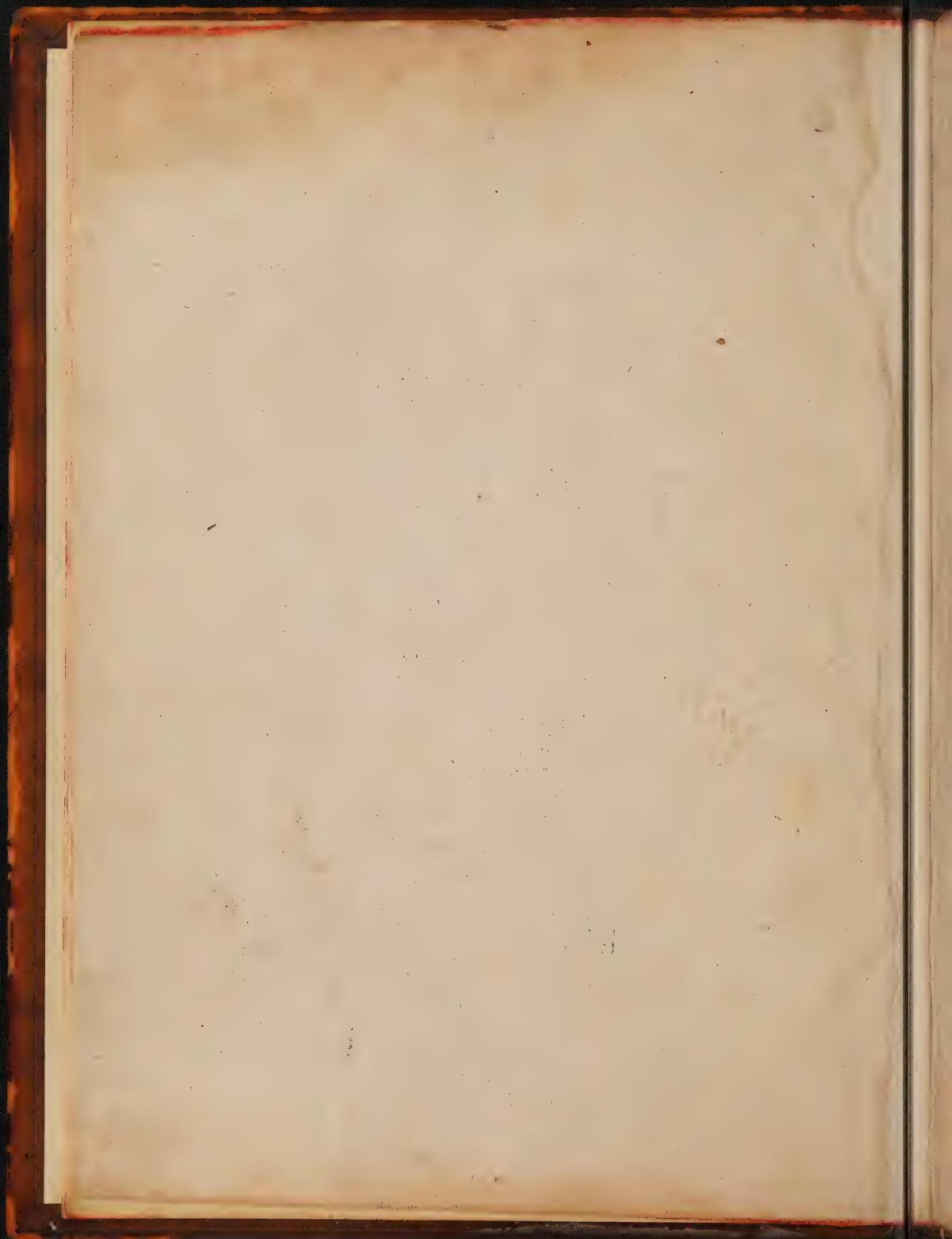
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THE
ARRAIGNMENT
OF
VRINES:

WHEREIN ARE SET
downe the manifold errors and abuses
of ignorant Vrine-monging *Empirickes*,
cozening *Quacksalvers*, *women-physitians*,
and the like stuffe:

Confining the *vrines* within their owne lists and li-
mits, and adding such *Caucats* and *Cautions* to the in-
spection and iudgement of Diseases by the same,
as haue not hitherto by any beene obserued.

*And for the Readers recreation, illustrated with many
pleasant and delectable Histories.*

Collected and gathered as well out of the most ancient, as
the moderne and late Physitians of our time, and written first in
the Latine Tongue, and diuided into three Bookes by
Peter Forrest D. in Physicks, and natie of the
Towne of *Alcmare* in Holland.

And for the benefit of our *British Nations* newly epitomized, and
translated into our English Tongue by *JAMES HART D.*
in the foresaid Faculty, and residing in the towne of *Northampton*.

*Fingunt se medicos omnes, Idiota, Sacerdos,
Iudeus, Monachus, Histrio, Rasor, Annus.*

Each dunce would die in Physicks depth, both parish Priest and Jew:
The Barber bold, Monke, Stage-player, and eke the women crew.

O R,

Physitians all men faine themselues; Priests, Monkes, Iewes, Barbers, Fooles,
Stage-players, Women, multitudes, that neuer learn'd in Schooles.

L O N D O N,

Printed by *G. Eld* for *Robert Mylbourne*, and are to be sold at his
shop at the great South doore of *Pauls*. 1 6 2 3.

ALBANY

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TO
THE HIGH AND
MIGHTY PRINCE
CHARLES PRINCE
OF WALES.



I was the saying of the
wisest among men,
(*high & mighty Prince*)
*In the multitude of peo-
ple is the Kings honor,
but in the want of people
is the destruction of a
Prince. And for this
cause as well the Law
of God, as the constitu-*

tions of men haue hembd in the furious affections
of vnruely and disorderly persons, lest to the detri-
ment and danger of their neighbour, they should
runne at randome beyond the rules of reason, in
murthering and massacring him whom the Al-
mighty had made according to his owne image
and holinesse. Now as there is no crime so enor-
mous, but it may be masqued with the mantle of

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some

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some vertue : so is there a sort of people who purchasing to themselves credit, with the too-too credulous multitude, doe vnder a plausible pretence of health, not onely sucke the substance from the deluded multitude, but often precipitate their bodies into *Charons* boat. Of whom a learned late Writer said well, that these people were more pernicious to a Common-wealth, then the common cut-throats by the high-way sides. All which offenders are not a little encouraged, by the ordinary inspection of *vrines*, as it is at this day not without great preiudice to the publique, euery where practised.

Amongst many who haue stood in the gap against this abuse, none hath handled this subiect more plainly and to better purpose, then this present Author, whom for this cause I haue of a stranger vndertaken to make a Free-denizon, and to speake the language of this Land. As for my selfe, silence had beene more secure, and more safe for me to haue kept within the harbor, then to launce out into the deep and tempestuous Sea of mens censorious humours. But all the barkings and snarlings of the most enuious *Momes & Zoiles* being weighed in the scales against the publique good, will bee found too light, being especially shrowded vnder the wings of so mighty a *Mæcenas* as your selfe.

Neyther is it any new thing that great Princes haue beene affectioned fauourers of *Physicke*, and *Physitians*. Hence haue we the name of *Mithridates* daign'd vnto a noble Physicall compounded
Anti-

DEDICATORY.

Antidote : of *Gentius* the *Illyrian* king to the hearb
Gentian: of *Lysimachus* to the hearb *Lysimachia*, &c
But that I may come yet a little neerer, it is recor-
ded that one of your *Highbesse* Ancestors, and
sometimes King in the Northerne part of this
Iland, composed certaine physicall Canons.
And another King of the same descent is recor-
ded to haue attained to that skill in curing of
wounds (*a branch of Surgery, being it selfe one of
the parts of Physicke*) that many noble Families of
that Kingdome hauing from him acquired this
skill, haue with their inheritances transmitted the
same to their Successors. But hath not our bright
morning starre, the purchaser of our peace, of
whom your *Highnes* hath his being, and on whom
the eyes of the *European Princes* are now set, as in
other Arts and liberall Sciences, so likewise in this
Profession, manifested so profound knowledge, as
one would thinke the oracle of *Æsculapius* had
beene committed to his custody? And as the
great Commander of this Vniuerse hath singled
you out for a Successor to so great Countries and
Kingdomes; so doe I not doubt but he will make
you such a patterne of pietie, and endue you with
so noble and heroicall vertues, fit for so high and
mighty a calling, as the after-ages shall haue cause
to blesse the memory of your name.

And if names (*howsoever of no validity in them-
selues*) doe yet often call to minde the noble ver-
tues and heroicall exploits of our Predecessors, and
incite vs to a laudable imitation of the same: of
what name shall we finde more magnanimous and
courageous

couragious Champions, and better acquainted with the affaires of *Mars* and *Minerva*? Amongst many I will single out but three, which shall serue in stead of many moe.

The noble and heroicall exploits of that ever-renowned worthy Champion *Charles Martell* deserving eternall memory, the famous *Tours* can yet testifie; whereas aboue three hundred and seuentie thousand of the miscreant *Saracenicall nation*, did affright not onely *France*, but euen *Italy* it selfe, and the *Pope* notwithstanding his triple Crowne, with all his Clergy, was not a little amazed; and yet were by this valiant Champion vtterly ouerthrown, leauing their dead carkeises for a testimonie of his triumphant victory. It would be too tedious to relate the rest of his heroicall acts and exploits, as well against the fore-named Nation, as many others also.

But if I should enter vpon the acts of him who descended lineally out of his loynes in the second generation, that noble *Charles*, called, and that not without cause, *Great*, as he was not in word but in very deed also, I scarce should know where to beginne. And howbeit his famous acts against the *Saxons* and *Saracens*, and sundry other nations, together with the managing of the *Westerne Empire*, were great and glorious: yet were they farre inferiour to his other acts in planting and propagating true pietie; witnesse the foundation of so many Churches and religious places, with rents and reuennues allotted for the maintaining of the seruice of the Almighty. So farre did this

nimous Monarch differ from the iudgement of the sacrilegious Church-robbing Great-men of our dayes. What shall I say of his singular loue to letters and learned men? witnesse the founding of the two famous Vniuersities of *Paris* and *Pauie*. As for his religious life in priuate, his constant and carefull performance of the duties of pietie, they are but seldome to be seene in Princes of that eminency and might. So that of him I may iustly say that he deserueth to be paralleld with the greatest Princes, and to be enrolled among the Worthies of the world.

Another great and mighty *Charles* the Christian world hath of later dayes produced: I meane that famous Emperour, the fift of that name, the glory of the *Austrian* House. Whose valiant exploits against both *Christians* and *Infidels*, together with the captiuating of the *French* King had made his name and fame immortall: if hee had not too basely abandoned himselfe to the performance of the will and pleasure of the Pope and his Shaue-lings, especially those lawlesse Locusts, I meane the *Loiolites*, the Pharisies of our age, and in blind zeale bathed his Blade in the blood of his most faithfull and trusty Subiects: whom therefore God suffered to be pursued by his owne Subiect *Maurice* Duke of *Saxony*, by whom also hee was forced to yeeld to such conditions as did much of-fuscate the splendor of his former victories. And would to God that great *Henry* of *France* of famous memory, hauing taken warning by the attempt which lighted on his teeth, and not being

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circumvented by the soft and woolly words of that cunning *Coton*, had not suffered those infernall Furies euer to take footing any more in that famous Kingdome of *France*, then perhaps, had wee not had these fires of dissention kindled, nor heard that one Subiect should vnsheath his sword to bath it in his Christian brothers blood. And I hope that the Princes and Potentates of the Christian world will now learne to be wise, and to bee warned by other mens harmes. But to our *Charles* againe, I thinke it may well bee said of him as of *Dauids* Worthies, that he was honourable among many, yet attained not to the former two. But one thing yet worthy remembrance in this worthy Prince I cannot passe by; that when as that scarlet Whore, by her fawning and flattering demeanor, had drawne the affections of this Prince towards her, & according to her accustomed changeablenesse and mutability (especially when greater gaine is offered) shewing him a trick of her old trade, in entertaining another louer: this generous Prince not able to digest so hainous iniuries, did captivate the triple Crowne, sacking the seat and City of this abominable Beast, and discharging the Papall authority through all the Spanish Dominions, left worthy president to all posterity, that the Kingdome of *Spaine*, as well as her neighbour Nations, could make a pretty shift without the Papall power.

In these three Worthies all manner of morall vertues, as also whatsoeuer concerneth either military or Martiall discipline, together with the pra-

practices of piety and peace are liuely pourtraied and painted forth vnto vs. And our vndoubted hopes & presages of your *Highnesse* are such, that one day the very extract and quintessence of such heroicall vertues shall plainly bee seene to haue taken vp their seat and habitation in your selfe; the ripe fruit whereof shall be reaped not by this Iland only, but by the whole Christian world, when God in his owne appointed time shall call you to sway the Scepter of these hereditary Kingdomes. Now your *Highnesse* accustomed clemency and courteous entertainment of learning with the labours of the learned, haue emboldned me, howbeit the meanest among many more able and sufficient then my selfe, to present vnto your *Highnesse* these my rude labours; the which not my selfe alone, but many more of refined iudgement, haue thought fit to publish for the good of the publique.

Let it therefore please your *Princely* patience to accept of this first part of the first fruits of my labours, vntill the second part may see the light of the Sunne, which likewise longeth for, and relieth vpon the patronage of so great a *Prince*; beseeching your *Highnesse* to accept of it, not according to the worth, but the will and good affection of him who doth present it. Thus did our gracious God in the building of the Tabernacle, accept as well of Goats haire and Badgers skinnes, as of siluer, and gold, and precious stones, scarlet, purple, blew, and fine linnen. And the poore Widowes mite was accepted of according to the bountiful-

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nesse of her mind. The mighty Monarch *Artaxerxes* also accepted kindly at the hand of *Sineas* the *Persian* his entertainment with a cup of cold water taken out of the Riuer *Cyrus*.

Now being conscious to my selfe, that my good and forward affection is nothing inferior, hauing no better gift for the present, I hope this my paines shall find no worse entertainment at your *Hightnesse* hands. And thus shall I pray for your *Hightnesse* happy and prosperous estate; with the abundance of all good things in this life, and endlesse happinesse in the life to come: and shall euer remaine

*Your Hightnesses most humble,
affectionate and dutifull seruant,
for euer to be commanded,*

I. HART.



To the courteous READER.



Entle Reader, if euer errors in any Art proued pernicious, I thinke none of meane capacity will deny that in the faculty of Physicke they are not of the least annoyance. Amongst many others, the abuses committed in the iudgement of diseases by the inspection of the vrine onely, haue beene so great and so many, that for the subduing of the same is required the helpe of some mighty Hercules. Amongst diuers others who haue opposed themselves against the sayd errors and abuses, none haue more fully, and more pertinently handled this subiect then this our Author. And because the vulgar sort of people is most subiect to be ensnared, and most obuious to euery error, my chiefe ayme and end therefore hath beene, as much as in me lyeth, to free them from imposture and cozenage, by communicating to them this Treatise in our owne vulgar tongue. It cannot inleed be denied that vrines haue for many yeares beene mist basely abused. If I should say that in this Kingdome this abuse hath not a little bene improved, I thinke I should say nothing besides the truth. Witnesse so many ignorant Empirickes, women physicians, with a many of our saucy Surgeons, and many moe, who by their pretended and supposed skill in the
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inspection of vrines, doe assume vnto themselves a lawlesse liberty of encroaching vpon that profession wherein they were neuer instructed nor trained vp. But at this I doe not so much maruell, but rather to see some of the Tribe of Leui, who should sound out with their voyces like Trumpets against all sinnes, to be themselves inuolued in this sinne of Couetousnesse. For whatsoever other pretence they make, it may plainly appeare, that it is nothing else but a garment of figge leaues which will neuer couer their nakednesse. Is it not apparent that many of our Parsons and Vicars in this Kingdome, as though they were of the secret counsell of Æsculapius, or had digged out of the graue the ghost of that famous Hippocrates, or else with some Pythagoricall translation of the soules of all the most famous Physitians, the skill were conueyed vnto them; they haue like vsurpers, intruded vpon other mens right? Now that preaching of the word, with the dependances of the same, and practising of Physicke, are in the word of God two seuerall distinct callings, I thinke cannot be dened. And in the second place, that the practice of the one hindreth the performance of the other as it ought: those that well weigh the weight of both callings, their seuerall subiects, large extents, paines, and labour to be employed about either of them, must needs confesse, that whosoever will conscionably performe the worke of the Ministry as hee ought, shall therein finde worke enough without meddling with the health of the body. And besides, the preiudice to the common good, may hence evidently appeare, that often at one and the same instant, each of these callings demandeth his personall presence.

All the charge our Lord and Saviour gaue to Peter,
was

was to feed his flocke, and that reiterated three severall times. And this was the charge committed to all the Apostles and other Ministers of the word. As for the curing of Diseases, it was both miraculous and lasted but for a time, they being as free from couetousnesse and pecuniary traffique, as ours at this time are addicted unto the same. The holy Apostle Paul willeth euery man to abide in the same calling (not callings) wherein hee was called: and in another place; Ministers must wait on the Ministry: and, Let euery man meddle with his businesse with quietnesse. Now how small account soeuer these men make of the ministeriall function, the charge is so great, and the account so strict, that Saint Chrysostome saith, He wondreth that any Bishop or Minister can be saued. Ammonius also being urged with a Bishopricke, cut off his right eare, that such deformity might be a Canonically impediment. May it not then plainly appeare that Ye take too much vpon you, ye Sonnes of Leui.

Their colourable excuse of doing good to their neighbour, is to small purpose: for then were it lawfull for euery man to meddle with another mans profession, then might the Lawyer become a Physitian, the Physitian a Diuine, and the Diuine all three. Indeed the Lawyer hath likewise some cause to complaine: for some of our Parsons, I heare, are busied with making Wills and Testaments, Deeds, and Conueyances, and what not? But the Lawyer is old enough to plead his owne cause. But God is the God of order, not of confusion; and neuer did allow of this confused Chaos of callings.

Now as these men are iustly to be blamed, so in like manner such as are occasions of their distractions must
needs

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needs also deserue some reprehensions. It is not the part of an honest man either to incourage or countenance so pernicious distractions and confusions in a Christian Common-wealth. The Princely Prophet Dauid would not drinke of the water that was purchased with the perill of mens liues. And is it not apparent that these mens negligence endangereth the soules of their flockes, while they care most for their fleeces.

But it is easier for me to reprehend this disorder, then to amend it. Would to God those that haue the salue would apply it to this sore; to the end that this foule Vicer spread it selfe no further to the annoyance both of Church and Common-wealth. As for my selfe, the loue and respect I beare vnto the publique good, together with the vindicating of our Esculapian Art from abuse as much as in me lyeth, haue beene the chiefe meanes which moued me to impart these my paines to the publique, being not a little animated hereunto by the Author himselfe, who towards the latter end of this Discourse hopeth for the publication thereof in vulgar tongues. Howbeit I doe not deny but I haue euer beene as auerse as any from the publication of any such Physicke bookes in our vulgar tongue, as might giue the least incouragement to ignorant Droanes and Dunces, wherewith this Kingdome doth so abound. And I haue euer wished that some of our profession would employ their paines to some better purpose. For as the inspection of Vrines, as it is now practised is one; so is the writing or translating of Physick practicall bookes in the English tongue another bad which much emboldneth this kind of people to proceed in their erronious course. As for that idle and more then threed-bare objection of the pleaders for this abuse, it is of no force nor validity;

validity ; to wit, that the abuse ought not to take away the right use of the same : For while as the Booke prescribeth a remedy for the disease in generall, yet can the ignorant Reader neuer thereby collect the severall circumstances in such a case to be observed ; as the constitution of the patient, the manifold causes which may either inhibit the exhibiting, or yet indicate the altering thereof in quantity, quality, or both, with many moe circumstances, which are so many and so diuers, that they require no vulgar understanding to find them out ; howsoever, such remedies, how absurd soever, may at sometimes be seconded by a prosperous and wished for successe : which being but casuall, the cleere sighted understanding will neuer trust to. And therefore it may plainly appeare that there can be no right use of such Bookes. Besides, that they proue often occasions of procrastinating and putting off the time and opportunity of asking sound and learned aduice, untill such time as irrecoverable occasion be past, and He that would not when he might, now may not when he would. And whereas the pleaders for this practice would seeme to haue gotten ground on vs by sheltring themselues under the shield of the ancient Greeke Physitians, to wit, that they follow the footsteps of the famous ancient Fathers, Hippocrates, Galen, and his Apish imitator Paulus Aegineta, with many moe : It is true that these worthy ancient Writers to propagate to posterity the precepts and rules of Art, together with manifold remedies, did couch them in the Greeke tongue, the which howbeit it was their vulgar and common speech, yet neither was it their intent that they should be diuulged abroad amongst the vulgar people, neither yet could it then be so preiudiciall as now

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adayes. Good reason had they to write them in the Greeke tongue, as being very famous, and by reason of the Macedonian Monarchy vnder Alexander and his Successors, besides Europe, it was farre spread in Asia, and the copiousnesse and elegancy gaue it no small grace and estimation among many Nations. Now that it was neuer the intent of these learned men that those Bookes which contained the whole mysteries of this Art should be diuulged abroad, may plainly appeare to all such as will not be obstinately ignorant, by the carefull keeping of them in their Temples and Oratories, their Priests and Southsayers taking charge of them: as likewise that all who did professe and practise this profession neere the space of a thousand yeares, were descended of the lineage of old Æsculapius; and therefore their intent and purpose was onely to haue them inuiolably kept for their successors to be trained vp in the same profession. And againe, that there was no such danger of diuulging them abroad in those dayes is manifest, in that the vse of printing was not many hundreds of yeares after this knowne, by which means (saith a learned man) more may be in one day dispatched, then by more mens writings in a whole yeare.

Now among many other Physicke practicall Bookes some of our vrine bookes written in the English tongue, haue not a little emboldened a many ignorant busie-bodies to thrust their sickle into another mans haruest. Hence comes it to passe, that any idle old trot, Cobler, or Costardmonger, vpon the reading of such a booke will seem to pronounce some Delphian oracle by the vrine. The greatnesse of which abuse so
much

much encreased in this Kingdome, hath occasioned me to take this cause in hand. And because it doth chiefly ayme at the informing and rectifying of the iudgement of the deluded multitude, I am so farre from affecting a high and strained style, that I haue euen accommodated my words as much as I could to the capacitie of the meanest. And if this finde kinde entertainment at thy hand (kinde Reader) then shall I be encouraged to publish vnto thy view another part concerning the same subiect, which I haue my selfe collected out of a great number of ancient and late Writers, the chiefe contents whereof shall be these :

The Tractate being diuided into two bookes, in the first shall be contained the authorities of some learned Physitians against this abuse in generall, and then shall the vncertainty of this signe be seene in some infirmities where it is thought to be of greatest force. Then shall follow a confutation of the vulgar opinion of discerning of women with childe, as also of the sexe by the vrine : all illustrated by the authorities of the learned at large, with pregnant proofes, and vnanswerable arguments, wherunto are added some things desumed from mine owne experimentall knowledge. In the second I proceed to a more particular suruey first of the regions of the vrine, then to the substance, quantity and qualitie : and in the qualities, first to the smell, then the chiefe colours of vrines, together with their manifold seuerall strange contents : not omitting the circle or garland, spume or froath, and bubbles, with other contents swimming on the top. And before the Conclusion shall follow the fond and foolish conceit & opinion of some doating Alchymists

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of our times concerning the distillation of vrinēs. All which shall be prosecuted after the foresaid plaine and perspicuous Method.

I intreat thee therefore (courteous Reader) that thou wouldest be pleased to accept this my paines in as good part, as I haue beene willing to impart the same vnto thee for thy vse and profit. And if thou wilt set partialitie and by-respects aside, I make no doubt but thou shalt see, and plainly perceiue, that the great enquest here mentioned shall finde it billa vera. And because I would take away all excuses from the delinquents, and lest with the Iewes they shall say Doth our Law condemne a man before he be heard, I will therefore deferre the further prosecuting of this businesse vntill another Assize, to see if the offenders can say any thing for themselves. So ceasing to abuse thy patience any longer, and entreating thy charitable censure of this my rude labour, I will here take my leaue of thee vntill the next occasion.

John Farrant

Thy well-wishing Friend,
JAMES HART.

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THE FIRST BOOKE.

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WHat Urine is.

CHAP. 2. Of the engendring of Urine, as also of the preparing of the blood, and the residue of the humours.

CHAP. 3. Of the superfluities sequestred and set apart in each concoction, as also of that Urine, which is in every respect of a meane temperature, and therefore the best, and the cause of the same.

CHAP. 4. That the iudgement of diseases had by the sole inspection of the Urine is uncertaine, yea oftentimes dangerous, and that we ought not to repose any trust in the same.

CHAP. 5. That the Urine and the iudgement of diseases by the same, is not in it selfe sufficient to giue vs full notice and satisfaction of the whole state and nature of diseases.

THE SECOND BOOKE.

CHAP. I.

OF the diuers and sundry causes which doe hinder the iudgement by urine.

CHAP. 2. After what manner it commeth to passe that sometimes famous Physitians, not a little skilled in their profession, may in the iudgement of Urines be deceived.

CHAP. 3. That Empiricke-Vrine-mongers, Mountebankes, Quacksaluers, Women-physitians, and the rest of that rabble, by the inspections of Urines, doe rather tell lies then truth, the which notwithstanding they perswade the too-too credulous, and simple, vnlearned, and ignorant people, to be as true as sacred Oracles.

CHAP. 4. Of the imposture, fraud, deceit, and cunning trickes which wandring Water-mongers, roguing Empirickes, and such like cogging cozeners, doe vse in deliuering their opinion concerning Urines.

CHAP.

*Given 14 Jan
27. Dec 1656.*

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CHAP. 5. Of the peruerse, preposterous, and too-too credulous simplicity of country people, ignorant idiots, and diuers others of that stampe, together with their too great trust and foolish confidence which they repose in this diuining and coniecturing by Urines.

THE THIRD BOOKE.

CHAP. I.

How and by what meanes this error of inspection of Urines in the Physitians house hath had the first beginning, being notwithstanding nothing else but an uncertaine coniecture, and by the which doth redound more dammage and danger then profit to the patient, and hath made this so noble an Art, base and contemptible in the eyes of most men.

CHAP. 2. How necessary and needfull a thing it were, that the Urine of such as be sicke be no more carried to the Physitians house, but that rather they are to view them and giue out their iudgement vpon them in the patients owne house, and that onely.

CHAP. 3. That vpon the sole inspection of the Urine, remedies ought not to be prescribed to the sicke, except the Physitian being present by the, first obserue all the rest of the signes, which doe in like manner belong to the perfect knowledge of the disease.

CHAP. 4. That there is a certaine method & order of signes and causes, as also of diseases, together with the accidents of the same, that there is also Scopes and ends, from the which againe the indications of curing are deriued, by meanes whereof, and not the bare inspection of the Urine onely, the cure it selfe is performed: by all which, as well the utility as the necessity of the presence of the Physitian with his patient, is proued.

CHAP. 5. That remedies ought to be sought from certaine scopes and indications, for the which cause such Physitians are to be blamed, who do vnadvisedly vpon the sole sight of the urine prescribe their remedies.

CHAP. 6. Against such as doe prescribe and appoint remedies in their owne vulgar tongue, making the same common to euery one.

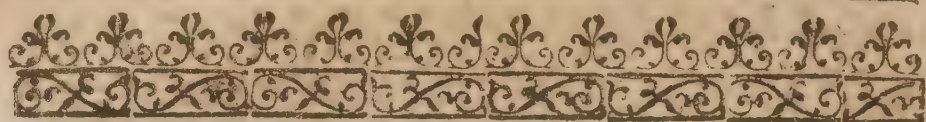
Cour-



Courteous Reader, the principall faults escaped, eyther by the negligence of the Copier out of this Discourse, or otherwise; the Author himselſe likewise being absent and busied about other imployments, I doe here present to thy view: and what thou shalt yet further, either in points or otherwise obserue omitted, they shall be so small, that I hope they shall not deserue too sharpe a censure.

P*Ag. 2. line 11. reade Gordonius. p. 4. l. 4. r. into its owne, &c. l. 14. and elsewhere, for miseraicall r. alwayes miseraicall. p. 5. l. 33. r. into the guts: p. 8. l. 5. r. conioyne, for containe. p. 11. l. 4. r. subiect of, &c. p. 13. l. 21. r. on the top. p. 15. l. 4. r. Leennius. p. 20 l. 6. r. Taregua, as also in the marginall note, l. 25. r. principally. p. 24. l. 29. r. melancholicke p. 26. l. 32. and elsewhere, for premises, r. alwayes premisses. p. 33. l. 28. r. incident therevnto. p. 34 marg note, r. vrines by the powring, &c. p. 49. l. 22. and elsewhere, for Cologue r. alwayes Cologne. p. 55. l. 12. r. Paye. l. ult. r. counsaile or in. p. 69. l. 12. r. the manner. p. 74. l. 28. r. renew. p. 80. l. 18. r. hand into. p. 82 l. 35. r. any vlcet. p. 83. l. 19. r. it is. p. 85. l. 6. r. ingenuously. p. 86. l. 3, & 4. r. ignorant of the state and nature of the disease. p. 93. marg note 2. r. killed by vnskillfulnes. p. 96. marg note 2. r. Ingenuous.*

THE



THE FIRST BOOKE.

THE ARGUMENT.

IN these three bookes the Author taketh great paines to demonstrate by solid and vnanswerable arguments, of whom, and what manner of Physitian it is best and safest to aske counsell, if at any time we shall be seized with sicknes: to wit, not of base ignorant Empirickes, urine-mongers, water-prophets, women-physitians, and such like: but rather of the learned, skilfull and iudicious Physitian, trained up and well experienced in his Profession. In the first Booke therefore is declared that the iudgement of diseases by the sole inspection of the urine, is very uncertaine and deceitfull, as also sometimes not without great danger. And to the end that this may more plainly appeare to the eyes of euery one, it is declared in the first place, what urine is, and of what manner of substance it is engendred: as also, after what manner the humours are sequestred in the preparation of the blood. Afterwards also are described, the superfluities that are ingendred of the same. The causes of Urines in euery respect of the best and most laudable note, are afterwards set downe. In the last place is proved and concluded, that the iudgement had by the inspection of Urine onely, is not sufficient to giue vs full notice of the whole nature and circumstances of the disease, as ignorant people are for the most part (though falsly) perswaded.

THE



THE ARRAIGNMENT of VRINES.

CHAP. I.

What Vrine is.



Hatsoever matter is propounded (saith Cicero in his Offices) which a man doth take in hand to handle, together with the reason of the same, ought to beginne with the description or definition of the same thing, to the end we may the better understand the nature of the sub-

iect about the which the dispute is conuersant. And for this cause before wee determine this question, Whether the iudgement of diseases by vrine be certaine or uncertaine; it is requisite that first of al we know what vrine is, of what manner of substance it is engendred, of what vse, or profit it is in mans body, as also by which wayes and passages it issueth out of the same. It is not therefore sufficient for a iudicious and learned Physitian with the Empyricke-vrine-mongers, to know, that Vrine is that which is pissed, which doth not at all declare the nature and essence of the vrine.

Urine, therefore properly, is the superfluity of blood con- Definition of
tained in the great veine, conueyed by the kidneis and other vri- Vrine,
nary vessels into the bladder. But Theophilus, who after Hip-
pocrates, Galen, and Magnus, hath written in Greeke a

B

very

very compendious and succinct booke of Vrines, defineth Vrine after this manner: *Vrine is the straining through of the blood and the rest of the humours.* Some for this cause call it a *superfluity like unto whey*: some call it a *matrish superfluity*: and others, the *putrefaction or rottennesse of blood*: But we will not wrangle about words, as better besitting some *Sophister*, then a good and learned *Physitian*. And therefore following the footsteps of these our famous *Physicians*; Vrine is nothing else but a *straining of the blood and the rest of the humours, which proceed from the worke of nature.* Of this opinion are *Isaacus*, *Gorclonius*, with whom also doth agree *Aetnarius* (not inferior to any that hath written of this subiect) calling it the *straining or draining of the blood.* And therefore well said *Galen* in these

*Gal lib. 5. de usu
p. vi.*

words: *To the end that the rest of the thin and matrish superfluity (which we call vrine) may be separated, nature hauing made the Kidneis, hath placed them hard by the Liner, and to the end it might be well expelled, it hath created first a receiuer, to wit, the Bladder, as it were a bottle, and at the end of the Bladder a muscle or little piece of flesh to keepe the same from unseasonable passing away.*

*A country fellow
liuing all
his life time on
milke onely.*

Now as concerning the manner how the same is engendred in our bodies, it is not to be imagined with the vulgar and ignorant sort, that all that which wee drinke is conuerted into vrine, no more then all that which we eate turneth into nourishment, howbeit moist things taken in great quantity are an occasion of much vrine, and yet of humide and moist diet doth often also proceed good nourishment. This I haue heard to be verified in a Country fellow called *Scermer*, who vsed no other meat or drinke all his dayes, saue milke onely, and was a lusty man notwithstanding, hauing his vacuations by stoole as orderly as other healthfull men, voiding no greater store of vrine, then any other ordinary man, all this milke-moisture notwithstanding. Now to the end wee may the better be enabled to iudge of the vncertainty of these coniectures by vrine, it is requisite in the next place to know

know the manner of the engendring of the same, of the which we doe now entend to speake.

CHAP. II.

Of the engendring of Vrine, as also of the preparing of the blood, and the residue of the humours.

TO the end that these things may be the better by vs vnderstood, wee are to consider in the first place, that euery part of the body of man hath an *attractive* or drawing power, by vertue of which it doth naturally draw vnto it selfe such nourishment as is proper and peculiar for the same. This office is performed sometimes by meanes of some small straight fleshy haire, or threds as in the stomacke: sometimes againe this office is performed by the sole temperature of the part onely, as cometh to passe in the rest of the parts of the body: and sometimes againe for the delight and pleasure of the part; and thus the mouth of the wombe draweth the seed of the man vnto it selfe. Moreouer, in the next place, the part is also endued with a *retentive* or retaining facultie, to the end it might retaine the same vntill such time as the concoction be finished, if it be nourishment, or if excrements, vntill such time as stretching and reaching out the said part by the great quantity, or else by the sharpe and biting quality, or both jointly, it doth grieue and annoy the part, as manifestly is to be seene in those parts which containe a great hollownesse; such as bee the stomacke, the guts, the mother, and the bladder: and after the same manner is the infant contained in the wombe, as is the meat in the stomacke, vntill such time as either by the bignesse, the waight, the sharpnesse of the sweat, or vrine of the infant, the coryledons, or mouthes of the small veines being burst, or yet any other causes vrging or pro-
uoking

The attractive
faculty.

The retentive
facultie.

uoking the same, it bee forced to let goe the poore prisoner.

The concocting
faculty.

Two sorts of
helpes and
aydes to nou-
rishment.

Assimilation.

The expelling
faculty.

The third is the *concocting* faculty, which changeth the nourishment into the owne proper substance, but yet after diuers and sundry wayes; for blood is speedily conuer- ted into flesh, but the bone as being cold and dry hath need of many more alterations and changes. Hence also it commeth to passe that there are two sorts of helps and aydes assisting nourishment; the one which draweth the nourishment, conueyeth, containeth, and concocteth it, and then as too heavy a burthen expelleth the same. The helpes seruing to conuey or carry the nourishment to the the first concoction, are the *mouth*, the *wezand*, the *stomack*, the *guts*; to the second, the *miserable veines*, the *liver*, the *hollow veine*; to the third, every *similar part*, as also some of the *organicall* and *small thready veines*, the which as also the greater veynes, doe prepare the food and nou- rishment, fitting the same for the nourishing of every part. The other sort of ayd and helpe, is that which in drawing the excrement vnto it selfe, doth separate, conuey, retaine, and in due and convenient time expell the same; such are the *Spleene*, the *Kidneis*, both the *Bladders*, together with their *orifices* and *concauities*, the *Guts*, especially the *greater*, the *two muscles* called *Sphyncters*, the *eight epigastricall muscles*, those *muscles* also which keepe in the *breath*, being of no small vse and profit, yea and sometimes necessary also, both in regard of the excretion of the ordure and vrine, as of the birth also. That which by this nourishing alte- ration doth glide vnto such parts as are already framed and made, is assimilated or made like vnto the same; and for this cause properly called *assimilation*. But by an engen- dring alteration, such parts are made and framed as were not before.

The fourth and the last, is that which wee commonly call the *expelling faculty*. Now when as it doth naturally expell such things as cannot be ouercome, concocted, perfectly changed and conuerted into the substance of that

that part, especially such as are too-too burdensome, and doe distend and stretch out the part by too great a quantitie, or yet by their sharpe quality, or both together, are noisome and offensive, it is then said well and handsomely to expell the same. This expulsion is likewise furthered by meanes of the *ouerthwart fibres or fleshy haire*s in such parts as they are found, as namely in the stomacke, the guts, both the bladders, as well that of the gall, as of the vrine, the veines and arteries. Expulsion being contrary to Attraction, is oftentimes notwithstanding performed by the same passages, as casting and swallowing by the throat; the seed of generation and the birth by the necke of the mother; the distribution of the food and nourishment, the attraction of purging physicke, and the naturall voluntary expulsion of that superfluous humour into the guts, by the *miseri-call veines*. Now these foure faculties, together with their severall functions, being vnderstood aright, the manner of the generation of the blood will bee more plaine and conspicuous. The food being first well bruised by the teeth thereto appointed, is drawne downe into the stomacke or *man*, by the *throat*; and being there for a certaine space retained, it is afterwards concocted into the substance of a cream-like humour called *chylus*, and from thence doth it expell the same into the guts, which in some part doe retaine it, altering, changing, and conuering some part of the same into a substance fit for their owne nourishment, and afterwards doe expell the superfluties, when as they are ouercharged with the abundance, or yet annoyed with the acrimony and sharpnesse of the same. In the meane while the *miseri-call veines* hauing their originall from the *liver* it selfe, by meanes of the *branchy or porter veine*, and are implanted in the guts themselves, doe sucke, and as it were, milke or straine from them this concocted nourishment, (which *Physitians* doe call *chymus*) drawing and conueying the same vnto the hollow parts of the *liver*, presenting the same to the sanguifying or blood-making quality, and if there come no

Gal. lib. 4. de usu
part. & lib. de
natur. facul.

Gal. lib. 1. de
crisib.

The vsed vtility
of the gal-bag.

The manner of
the engendring
of the laundise.

rub or let in the way, the same is conuerted and changed into blood, and that afterwards more exquisitely elaborate and refined by the blood-making power of the *liver*, as is at length to be scene in *Galen* and diuers others after him. Being thus then conueyed to the *liver*, then ariseth as it were, a boyling, digestion, and generation of the seuerall humours.

This *Galen* illustrates by a familiar example, euen as in the new wine is the *spume* or *froth* swimming aboue, the dregs, the watrish humour, and that which is properly called blood: so likewise in the humours there is a *spume* or *froth* called by the name of *choler*, another crud, yet halfe concocted humour (to speake Physically) yet in election to bee blood, commonly called *phlegme*. There is yet moreouer another thicke and dreggy, commonly called *melancholy*. Now that which wee properly call blood, answering to the proper substance of wine, doth differ from the foresaid humours.

That waterish humour which we call *urine*, being produced by the sole and long separation of the humours, (witness *Galen*) some doe call a thin and waterish humour, being liketo that substance which wee see swimme aboue the blood after the opening of a *veine*. The manner of the separation of the same is thus brought to passe: The blood being now prepared, and the motion and agitation or perturbation of it being finished, the little bag appointed to receiue *choler*, and adhering close to the inner lap or lobe of the *liver*, draweth vnto it selfe that which is lightest and thinnest, to wit, *choler*, so called, and that for diuers needfull and necessary vses; as first, to ease and free the body from that superfluous humour; next, to wash and clense the guts, the better and easilier to expell the fecall excrements.

This *choler* or *gall-bag*, hath a passage descending from the *liver*, implanted into the orifice of the guts, by the which conueying the *choler* into the same, the greatness of the action is furthered, as also the *phlegme* adhering to the same, is expelled: and for this we see that the excrements of a sound and healthfull man are for the most

most part of a reasonable yellowish colour, as Galen at *Gal. lib. 5. de usu partium.* length declareth.

When therefore there is any obstruction in that place, in such sort as this *choler* cannot haue a free passage into the guts, it returneth backe speedily into the *gall-bag*, from thence to the *liver*, after that to the veines proceeding from the *liver*, and then consequently passing through the same, and like sweat, piercing through the *pores*, or little holes of the skinne, dyes the same all ouer with a yellow colour; and then are the excrements, for the most part, whitish, costiuenesse being likewise ioyned with the same, for the reason before alledged.

That which in the ebullition or concoction of blood is terrestrious, and as it were the very dregs and lees of the same, the *spleene* drawes wholly to it selfe, by a certain naturall attraction, (every member by a naturall instinct drawing that which is proper and peculiar vnto it selfe) partly to the end the body may be clenfed from that superfluity of melancholy, and partly also that the *spleene* may be nourished with the same. The vse and vtility of the Spleene.

And finally, from the *spleene* is stretched forth a little *veiny vessell* (called by the Anatomists *vas breue*) vnto the mouth of the stomacke, which conueyes thither some part of this melancholicke humour, to the end that the appetite may thereby be quickned, and the stomacke bound vp and strengthned.

As for that *whay-like liquor*, which remained behind, it is drawne by the *kidneys*, by meanes of the *emulgent* or sucking veines, and so passing through the *kidneys* as it were through a colender, is straight-wayes receiued into the *bladder* as it were a receiuer or bottle, hauing passed first those passages fitted and appropriated for this purpose, called from this effect *sentipes*. And (which seemeth yet more strange) those pipes or passages are inserted and implanted into the *bladder* by a crooked and winding way, lest any part of the vrine should from thence returne back againe into the *kidneyes*: and in the *bladder* it is reserued vntill such time, as either by the abundance, or acrimony and The separation of the vrine from the blood, and the manner of the same.

and sharpnesse of the same, it be forced to expell it. And most fit and conuenient it was that for the foresaid reasons the *kidneis* should be placed neere vnto the *liuer*, and from the *kidneyes* these crooked vinary passages should be produced, to vnite and containe by this meanes the *kidneyes* with the *bladder*, the which in like manner was most fitly and conueniently placed in the lowest place, neere vnto the which also the superfluity and excrementitious part of the food is voided forth.

The vse of the
muscle sphyn-
cter.

Now lest this watrish excrement should be vnseasonably voyded, which might proue very preiudiciall to the party, therefore was there placed a *musculous flesh* called *sphyncter*, as a porter to let this guest forth whensoever necessity should so require, and at other times to keepe him close prisoner. Neither yet is this whole watry humour sequestred and drawne by the *kidneyes*, but some part of the same reserued to further the distribution of the *blood*, otherwise so thick of it selfe, that it could not passe through the thinne and hairy veines, for the conuenient nourishment of the body. Now the *hollow-veine* (so called in regard of the greatnesse) runneth all along the whole body, hauing the originall from the crooked and backe part of the *liuer*, as the *porter* or *branchy veine* from the hollow part of the same; by meanes of which two as purueyors, the blood is conueyed through the whole body for the nourishment thereof. Now this *blood* which is so carried to the inward parts of the body, is by that we call the *fourth concoction*, changed into the substance of *flesh*, and then doth it lose some part of the perfect rednesse which before it did enioy, but declining into a diminished kind of whitenesse, or colour participating both of white and red, as best agreeing both with the colour of the flesh and of the blood; the residue is performed afterwards by the *similar parts*, each part drawing vnto it selfe, and changing into its owne substance that which doth best besit the nature of the same,

When therefore any part of this waterish humour being

ing left in the veines with the blood, when a veine is opened, and the blood afterwards cold, on the top of the same swimneth that watry humour, the which being powred into an vrinall will be like vnto vrine, as being both of one and the same substance.

All these workes of nature must one well vnderstand, to the end he may the better giue assured iudgement concerning the *vrine*; all which is at great length laid before vs in the workes of the learned *Galen*. And of all that which hath beene said are our ordinary *Empirickes*, *water-mongers*, and *peticoat-physicians* altogether ignorant, yea most of them being so void of vnderstanding, that they are of opinion, that whatsoeuer quantity of drinke descendeth into the *stomack*, is in the same quantity voyded forth by *vrine*, the which is most false, the drinke being appropriated by reason of the liquidity of the substance, to conuey and distribute the food through the whole body, as hath beene said: the meat as also the drinke descending both by one and the same passage, are welcomed and entertained both in one and the selfe same lodging, to wit, the *stomacke* or *maw*, and not, as many idiots imagine, the meat descendeth by one, and the drinke by another passage. For daily experience doth teach vs, that when the least portion either of meat or drinke descendeth into the *wind-pipe*, which the vulgar call the *wrong throat*, it bringeth present danger of suffocation. Hence commeth this custome, that when in this case they cough, lest they should bee strangled, very fitly they strike them on the backe, to the end that that which is that way descended may the more easily be expelled. I deny not but that sometimes some *pot-companions* may voyde as much drinke as they powre downe their euer-thirsting throats: the like whereof also commeth to passe in the disease called *Diabetes*, *Diabetes*, the which haue their owne particular reasons, the which I doubt would proue too tedious here to relate, my purpose being not too much to abuse the Readers patience: but that it is not so, ordinarily and vsually with

Gal. lib. de natural fac. & de usu partium.

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those

those who live a temperate and sober life, and enjoy their perfect health, of which sort of people this present Discourse is to be vnderstood, I thinke it were but superfluous and needlesse labour to declare.

CHAP. III.

Of the superfluities sequestred and set apart in each concoction: as also of that Urine, which is in euery respect of a meane temperature, and therefore the best: and of the cause of the same.

Now because that oftentimes in diseases the Physitian is forced to haue recourse to the superfluities or excrementitious parts of the ordinary concoctions, and that partly by necessity and partly by importunity of the vulgar, and sometimes of the better and more vnderstanding sort of people also in a manner forced thereto; therefore will it not be amisse to discourse somewhat of the same.

Fourre concoctions in mans body.

Superfluities of the first concoction.

Or the second. Hippoc. lib. de elem.

Gal. lib. 2. de facul. nat. tur.

Aric. lib. 1. fen.

doct. 4. cap. 1. de hum. clin. &c.

There are then fourre seuerall concoctions, performed in the fourre seuerall parts of the body. The first in the *stomacke* or *maw*: the second in the *branchy veine*, in the *misceraicall veines*, and in the hollow part of the *liver*: the third, in the *gibbons* or crooked part of the same, and the veines which come from thence: the last is in the vtmost parts of the body. The superfluities of this first concoction are as well those which are voided by the mouth, as the faecall excrements descending into the *guts*. Of the second concoction which is conuersant about the blood, comprehending vnder this name the rest of the humours also; the superfluities are *phlegme*, *choler*, *blacke* and *yellow*. Now as concerning the qualities of all the foresaid humours, their manifold diuisions, as also their dominion and reigne, according to the seuerall seasons in the body of

of man, is not my purpose here to discourse, as being at great length handled in many great volumes of the ancient and moderne Physitians. The superfluity of the third concoction is the *urine*, (the proper substance of this discourse, and cause of the vndertaking of this taske) as also such things as are contained in the substance of the same: of the which hereafter, so farre forth as they shall make for our purpose, we will speake. Now in the fourth and last, do superabound as well such vapours as do by insensible transpiration issue out of the body, as the other seene sensibly, sometimes more, and sometimes lesse, to burst forth of the body, called commonly by the name of *sweat*. Of all the premisses, as also of many other things belonging thereto, are altogether ignorant our *ordinary urine-mongers*, *Empirickes*, and *women-Physitians*, and many *ordinary Practitioners of Physicke*, who haue perhaps attained to some small smattering of learning, and yet haue neuer beene instructed in this profound faculty.

Of the third concoction.

Of the fourth concoction.

But to come now to the marrow of the matter: if all these former concoctions be performed as they ought, then hath the *urine* theright and proper colour and substance, the contents in like manner doe keepe their owne proper place, *the residence being white, smooth, and of an equall substance*. And this manner of *urine* is best to be discerned, when it commeth from a man in euery respect temperate, and of a *pale-golden*, or *Orange* colour, and answering in proportion of quantity, to that he drinketh. If it shall so come to passe that any of the foresaid concoctions doe erre, then is the *urine* also altered, teaching and instructing vs to find out by what causes the same is changed. For the superfluity of the humour that passeth through the whole body, being sequestred in the *urine*, may be often seene in the *vrinall*. The errors committed in this kind may easily be conceiued of by the like in *Vlcers*: for if the matter which commeth from the same be white and smooth, hauing little or no ill smell at all, as also if it containe no substance of another kind, it doth de-

Hippocr. 2. pre-dictionar. predic. 26.

An example from Vlcers. Gal. lib. 1. de differ. sch. cap. 6.

monstrate a good concoction or ripening of the same. If any of the foresaid conditions be wanting, it argueth that the concoction hath missed of its perfection: in so much that hence we may guesse if any malignity be crept into the Vicer, if the concoction be hindred, if it grow black, or suffer any thing more or lesse, answering alike to the fault of the concoction. The like also we may see in the *vrines* (witnesse *Galen*, with whom doth *Aetnarius* also agree) that according to the concoction of the humours, the *substance*, *colour*, and *contents*, doe change.

Properties of
the best and
most laudable
vrines,

But let vs yet more exactly set downe the nature and properties of an vrine in euery respect laudable and of a meane temper, that so we may the more easily discern of such as in any respect decline from the same: Even as a Rule & Square when it is applied to any peece of wood, maketh it perfectly appeare to the eyes of euery one how crooked and bowed it is. Suppose therefore a man in the height of his health, in the flourishing spring of his age, of a mean and most temperate constitution of body, liuing on food of a good and moderate substance, exceeding neither in quantity nor quality, exercising himselfe neither too much nor too little, liuing in a healthfull Climate or Country, and season of the yeare temperate; and (as summarily I may say) in euery thing obseruing a mediocrity without the least either excesse or defect. Such a mans *urine* I say vseth most commonly to be of a light or pale-golden, or orange-colour, of a meane or middle substance, answering in proportion to the quantity of that which hee hath drunke, in the which swimmeth no bubble, nor spume, in the which no lumps fall to the bottome, nor any thing sticketh to the side of the *urinall*, the residue being white, smooth, equall, and euery where like vnto it selfe: providing also that no substance like vnto haire, shavings, or such like, be mingled therewith. This *urine* then of all others being the best, and in euery respect keeping the meane, betokeneth perfect health: But when in any sort it declineth and swerueth from the same, we may easily vnderstand that in so farre
the

the body is fallen from the best and perfectest health. Neither are wee ignorant of the great latitude and extent of health, as also that some of the foresaid conditions reiected from the Square and Rule of the best vrine, may sometimes appeare in the vrine, of such a man as may be said in some sort to be in health.

But our meaning is in this place not of any such health as admits the least latitude or extent, but of that which is absolutely perfect, and in euery respect conplear. This being by vs well vnderstood, wee may certainly know how farre any one is fallen from the highest degree of health, and so likewise of the vrine of such a man as *Galen Gal.lib.decrisp. cap. 12.* witnesseth. By that which hath beene spoken may easily be discovered and detected, the ignorance and error of the *Empirickes* and *vrine-mongers* of our time, who being altogether ignorant of that whereof wee haue lately spoken, doe most commonly shake the vrine to and fro, making as it were a confused *Chaos* of all the parts of the same: whereas the learned and iudicious *Physitian*, as well by the colour, contents, sediment, as that which swimmeth in the top (all which this base brood doth by this meanes confound) giueth forth settled and deliberate sentence. But hauing thus farre discoursed of the premises, without any further repetition, it is now more then time that we come to the discussing of this question, *Whether the iudgement of Urines be certaine, and to be trusted to or not*: the which this next Chapter shall at greater length declare and set forth.

CHAP. IIII.

That the iudgement of Diseases had by the sole inspection of the Vrine, is vncertaine, yea oftentimes dangerous, and that wee ought not to repose any trust in the same.

It seemeth a strange Paradox to the most, but especially most ignorant, to broach any thing against *Vrines*.



Ince there is nothing so hard and difficult, which wee ought not to vndertake for the loue we beare to the truth, and the attaining to the knowledge of the most worthy things: and howloeuver this bee a burthen too heauy for my weake shouldrers to beare; yet haue I notwithstanding vndertaken this taske, being especially rauished with the extraordinary affection I beare vnto so noble and excellent an Art, howsoeuer perhaps I shall broach some such points as shall little please some relishes, especially of such as are chiefe offenders in this kinde, as also of all such as are so blinded, and their eyes so dizeled with their old inueterate errors, that they cannot see the truth, how bright soeuer the same doe shine in the noone-tide of the day. It is likewise to be supposed that it will be hard to free my selfe from the hatred and indignation of a many euill-willers, while as I endeaour to free this so noble an Art from this most vncertaine, most vaine and vnprofitable coniecturing by *Vrines*, the which not without great preiudice to the Patients health is dayly practised in the *Physitians* houses. But without any longer circumstance, let vs come now to the matter in hand. If wee carry in our minds such things as haue beene lately declared, it shall be easie for vs to conceiue of such things as shall now be spoken. By the *Vrine* then are chiefly knowne the disposition of the *Liu*er, of the *Veines*, and by consequent of the *whole body* also. We must vnderstand also that since the *Blood* taketh the substantiall forme from the forming power and vertue of the *Liu*er, it commeth to passe that it answereth in equall proportion to the quality of the blood, of the which the *Vrine* is a super-

superfluity strayned from the same by *meanes of the Kidneyes*, according to *Theophilus*, which *Egidius* also confirmeth.

And hence it is also manifest (as the learned *Leennius* witnesseth) that not onely the state of the *Kidneyes*, but that also of the *Liner* principally, together with the infirmities thereof, as also of the *Veines*, may be discerned by the *Urine*. Howbeit this is not alwayes vndoubtedly true, since that by accident it commeth to passe (as hereafter shall appeare) that vpon many occasions the same is altered and changed, and by consequent the *Physitian* deceived. And if this may befall a learned and iudicious *Physitian*, how much more one without Art or skill, and neuer trayned vp in this Profession. Neither yet, notwithstanding the abuses committed about the same, is it wholly to be reiected, but with great discretion the right and moderate vse of the same to be imbraced. And howbeit some Authors seeme sometimes to giue a great preheminance to this signe, as *Actuarius*; yet if thou lookest narrowly into their works, thou shalt finde that liberty else-where much limited and restrained and the *Pulse* the *fecall instruments*, with diuers other excretions taken into that society and fellowship. Now that *Vrines* are deceitfull in many diseases, were no hard matter for mee to proue, as well by reason and experience, as by authority. But if wee shall begin and instance in some particular diseases, I thinke it will make the case more plaine. The *Urine* then is very deceitfull in the *Plague* and *pestilentiall Feuers*, deceiuing often the most learned and skilfull practitioners. And this I found to be too true in that memorable *Plague*, whereof some few yeares agoe a great number dyed in the Towne of *Delfe*: for when as the *Vrines* seemed to promise the Patients all safety and security, then were they suddenly conueyed into *Charons boate*. The cause that the *Urine* in so dangerous a case, seemeth of so laudable a condition and quality, may bee this, that the matter of this disease being venomous and malignant nature

Diseases of which parts may chiefly be discerned by the *Urine*.

Actuarius lib. x. de dif. Vrin. cap. 1. cap. 7.

Vrines deceitfull in the plague.

The reasons of the same.

nature dare not freely assault the same, and therefore the *Urine* (as I haue my selfe found by experience) will appeare to the eye of as laudable a condition, as that which wee haue heretofore set downe for the rule and square (as being the best) of all others.

Others, not admitting of this reason alledge another, to wit, that putrefaction hauing now seased on the *heart*, and nature being now much weakened, is not able to expell the excrements by *Urine*, for the which cause it remaineth thin and of a good colour, nature it selfe being also weake, by reason of the putrefaction now confirmed in the substance of the *heart*: and for this cause, these *Feuers* could neuer bee discerned or knowne by the sight of the *Vrines*, but rather by their euill-fauoured smell, and stinking of their breath.

Prædiction
more certaine
by the *Pulse*
then by the
Urine in such
like Diseases.

Wherefore, I aduise the wise and iudicious *Physitian* to bee circumspect, lest hee be deceiued herein; and if it be possible, rather to haue recourse vnto the *Pulse*, which doth euidently declare the vigour and the weaknesse of the vitall power which vpholdeth the life. And for this cause wee may more assuredly pronounce of the issue and euent both of life and death, by the same, then by the *Urine*.

Vrines deceit-
full in quar-
tanes and other
intermitting
Agues.

In diseases
without the
Veines.

Not onely is the *Urine* deceitfull in the aforesaid diseases, but euen in the *Quartane* or any other *intermitting Ague*, especially if the diseased vse a good dyer; so that from the very beginning of the disease, signes of concoction doe appeare: for here the *Physitian* desirous to distinguish the severall times of the disease, might easily goe beside the marke. And not in these onely doth the same leaue vs without a certaine guide: but the vncertaintie hereof is in like manner discerned in all other diseases which haue their originall without the *veynes*, and that in the iudgement of all the learned *Physitians* which haue written of *vrines*. Oftentimes (as is to be seene in our daily practice) the same will appeare in outward appearance indued with all the properties of a sound and healthfull mans,

mans, both in substance, colour, and contents: when as notwithstanding vnavoidable *Death* strikes his boisterous blowes against the weake and feeble patient. This may be obserued also for the most part, whensoever in *acute*, or *very acute diseases*, (such as are a *Pleuresie*, *Inflammation of the lungs*, the *Squinis*, and others of the like nature, all which haue, as an inseparable accident, a *burning Feuer* conioyned with the disease) the *urine* seemeth to be of a laudable condition and qualitie, the distressed party notwithstanding being liker to dye then to liue; and so it comes to passe, that simply in it selfe being a good and laudable signe, that yet oftentimes it proueth to be mortall: and so it is apparent to any that hath eyes, how deccitfull a signe it is.

In like manner daily experience doth teach, that one and the selfe-same *urine*, in substance, colour and contents, doth declare diuerse, yea and sometimes also quite contrary diseases, being quite opposite one to another. As in an indifferent healthfull man, the *urine* may be thin, crude, and vndigest or raw, and in such a one it doth argue euill digestion of the stomacke: the like *urine* againe in *acute and burning Feuers*, shall signifie a *Deliration* and *Phrensie*, and is then an infallible signe of *Death*, as wee haue elsewhere sheweth forth by examples. This is also the iudgement of learned *Hippocrates*, in these words; *When the urine is white and cleere, especially if the same appeare in Delirations.* *Galen* also following the same foot-steps; *I neuer did see a phrenticke person with such an urine to haue recovered.* Now if such an *urine* should be carried to a *Physitian* who had not before seene the party, hee would neuer so much as dreame of such an *acute burning Feuer*.

One and the selfe-same *Vrine* doth often declare diuers and contrary diseases.

Observat. medic. lib. 2 obs 15. &c Hipp. Aphor. 72 lib. 4. & Gal. Comment.

The like also commeth to passe in a *Dropsie*, the *urine* like a strumpet attyring her selfe in her brauest aray, when as the patient is suddenly suffocate by meanes of the sudden inundation of water ouercomming the noble parts.

Vrine deccitfull in a Dropsie.

No lesse doth this impudent *harlot* deceiue vs in most diseases of the *Chest*, in which we giue more credit to the

In diseases of the Chest.

In casting of
blood, choler,
&c.

In vlcers of the
throat.

In Piles & hæ-
morrhoides.

In outward dif-
eases.

In Lasks.

Contractions,
palsies, gout,
ruptures, disea-
ses of the mu-
sles and exter-
nall griefes.

Gal. in comment
lib. 4.

Hippoc. de vict.
acut.

Vrins sometimes
not answerable
to the nature of
the disease.

Deceitfulnesse
in the iudge-
ment by the in-
spection of V-
rines, illustrated
by examples.

In diseases pro-
ceeding of cho-
ler.

spittle then to the *urine*: so likewise in those who doe cast
vp *choler*, *phlegme*, *blood*, &c. the *urine* will giue vs no no-
tice of the decaying and perishing of the strength.

No lesse deceitfull it is also in the *vlcers of the throat*, in
the *inflammation of the palate of the mouth*, the *Tonsils*, and
Squinsie, which doe sometimes strangle the sicke and dis-
tressed Patient.

Neyther yet can it giue vs any notice of the *Piles* or *Hæ-
morrhoides*, the *swellings* or *risings of the fundament*, as also
any *outward Vlcers*, or *Impostumes*, *Itch*, *Scabs*, *French-pox*,
all sorts of *Lasks*, as likewise the *bloody Flux*, passing the
finding out by the same.

Besides all these, the *urine* can giue vs no notice of the
contraction of the sinewes, *palsies*, *diseases of the ioynts*, the *Sci-
atica*, or *Hip gout*, the *Gout in hands*, or *feet*, all the sorts of
Ruptures, the *diseases of the muscles*, and the *outward annoy-
ances which afflict the skinne*, as also all *outward tumors*, *ri-
sings*, or *swellings*. All which it is not hard to declare out
of *Galen* himselte, (whereas *Hippocrates* maketh mention
of *Convulsions*, and other diseases of the *Sinewes*,) who
teacheth vs, that the danger or securitie of the disease, can-
not well be discerned by the concoction of the *Vrines*.

This may also be added, that oftentimes in diseases the
Urine is of a remisse and low colour, when as it ought to
be of an high; and contrariwise of an high, when as it
ought to be of a low colour: the which I am able to proue
both by reason, and examples.

Suppose therefore a man of a *cholericke temperature*, be-
ing sicke likewise of a *cholericke* and *hot disease*, whose *U-
rine* seemeth to be of a low colour; when as neuerthelesse
both in regard of the nature of the disease, and of his tem-
perature, it ought to be of an high and deepe dyed colour.
For if there be any obstruction in the crooked and gibbous
part of the *Liner*, then is the like also in the *veynes*, & other
parts, which goe directly to the *kidneyes*. Now in like manner,
if the other passage by the which *Choler* is conueyed from
the *Gall-bag* to the *Guts*, to the end it may stirre vp nature

to the better expulsion of the fecall excrements contained in them, (as wee haue already said) be enlarged, then the *choler* which before was accustomed to passe into the bladder with the *Vrine*, passeth to the *Guts*, and there oftentimes causeth a *flux & excoriation of the guts*, for the which cause the *Vrine* also seemeth then to be of a remisse colour. Or if perhaps *Choler* shall take his way towards the *Stomacke*, (as sometimes it commeth to passe) it procureth both a distaste and loathing, as also casting and reaching. In like manner if it shall happen to be dispersed and spread over the whole body, it produceth that discease which we commonly call the *Iaundise*. But if it shall flye vp into the *braine*, (as in *hot and acute Feuers* is vsuall, as hath beene said) it causeth a *phrensie*. In which and the like cases, it is more then manifest that the *Physitian* may be deceiued easily in the iudgement of the *Vrine*: and moreover, if hee should rashly vpon the view of such an *Vrine*, prescribe hot remedies, might be a meanes of shortning the Patients dayes.

In a phlegmaticke constitution againe we see the case quite contrary, the *vrine* often in a cold disease, being of an high and intense, when as it ought rather to be of a low and remisse colour. This commeth often to passe in the weake and feeble disposition of the *Liu*er, the separating power thereof being then much weakened, and the humors then being confusedly melted together without any separation, in the which case the *vrine* wil be of a reddish colour, like vnto the water wherein raw bloody flesh hath been washed.

The *Vrine* also is not a little dyed and coloured by reason of some great paine, howsoever it come of a cold cause, especially if the same doe inclinetowards the passages of the *Vrine*, Nature in all grieuances and paines sending blood and spirits to succor the same, by which meanes it commeth to passe, that the *vrine* receiueth from hence some alteration in color, as in the *Colicke* proceeding most commonly of a cold cause. It is no hard matter to proue the same by authorities of the most learned, ancient and famous

In a phlegmatick constitution, & cold diseases.

In great griefes and paines.

Avicen. 2. prim.
cap. 2.

famous Physitians, as hath beene already said. *Avicenna* himselfe doth confirme the same in these words; *We must not give credu* (saith he) *to the knowledge of the disposition of the disease, which the urine affraeth vs, vnlesse some certaine conditions, (which he himselfe afterwards reckoneth vp,) first be obserued.* And *Gabriel de Taregna*, a follower of *Avicenna*, after many arguments, at length concludeth thus;

Gab. de Taregna
quaest. 30.

The signe taken from the urine is deceitfull, and therefore doe not Physitians rashly iudge by the same onely, but doe likewise diligently enquire after other signes. For about the same manifold errors are committed, by reason the iudgement of the same is easily altered and changed, by the quantity or qualitie of dyet, or any other thing which may colour the same. With him agree *Sauonarola*, *Petrus Aponus*, or *Aponensis*, called *Conciliator*, & all other who haue written concerning *Urines*.

Gal. lib. 1. de cris.
cap. 7.

his opinion, which all others doe imitate and follow: *We must therefore determine, that the signes of concoction in the instruments of respiration is the spittle; of that in the veines, the Urine; of that of the stomacke and nether belly, the grosse, or fecall excrements.* And in all manner of Feuers, because they are passions, or grieuances of the veynes, (for in this kinde we doe likewise comprehend the Arteries) wee must principally haue a regard to the urines.

Gal. lib. 1. de
differ. Febr.]

And let it not seeme strange that here we comprehend the Arteries. For as *Galen* saith very well, that by the mediation of the veynes and arteries, the heart is set on fire, as also, that there can be no Feuer, vnlesse the heart be thus ouer heated, no other member hauing this prerogatiue, to communicate so great a distemper to the whole body, as wee haue else-where at large declared. And because the matter of the same may be as well in the arteries as in the veynes, hence it commeth to passe, that *Galen* speaking of the iudgement of *Urines*, doth amongst the veynes comprehend the arteries. And howbeit it be a more pure and

Forest. obseruat.
medic. lib. de Feb

refined

refined *blood* in the *arteries*, then in the *veines*: yet doth the *vrine* notwithstanding declare the disposition of the blood contained in the same, and so consequently of the *Feuer* it selfe.

Moreover, since the *Arteries* do containe the most pure and refined *blood*, together with the *vital spirits*, by the motion therefore of the same, commonly called the *Pulse*, no lesse then by the *vrines*, do we know & discern a *fever*, together with the disposition of the *heart* and *arteries*; as also some other grievances, which by the *vrine*, (and that for diuers causes already declared) cannot be iudged of, as *Galen* himselfe doth most amply and sufficiently declare.

The Pulse as well as the *Vrine* to be considered in all diseases.

Gal. lib. de Puls. cognit. differ. & causis.

And howsoever it be now more then manifest to the iudicious Reader, that the iudgement by *vrines* is for the most part deceitfull in other diseases then such as belong to the *Liu*er, *veynes*, together with such places, as are appointed for the separation and conueyance of the *vrine*: yet is not the same, even in such diseases as it doth most manifestly lay open, alwayes to be trusted to. For oftentimes it commeth to passe, that the diseases of the *Liu*er and of the *veynes*, as also *Feuers*, are confusedly intermingled one with another, having a certaine connexion, and as it were knitting together with other members: hence it commeth to passe that the *vrines*, for diuers causes (which in the owne place we will relate) are easily subiect to alteration, and doe no lesse here deceiue vs, then they doe in other diseases, which they impertinently & weakly sometimes lay open. And therefore well was it said of *Galen*, as we haue said already, that the security of the disease cannot well be foretold by the concoction of the *vrine* onely. And for this cause in all his bookes, as well concerning *Feuers*, as the diseases of the *Liu*er, he putteth downe a number of other signes besides the *vrine*. Of the same opinion is *Hippocrates*, as in his bookes is largely to be seen: so also is *Aetnarius* in his bookes of *Vrines*: *Rhasis* also, and many more.

In diseases of the liuer, veins, & vinary passages the vrine often deceiueth our iudgments.

Cōment. lib. 4. de vict. ratione in morb. acut.

Hipp. in prognost. Aetnarius. Rhasis.

But hauing now partly by examples, and partly by

strong and firme reasons and authorities of the learned, declared that the iudgement of diseases by *vrines* onely, is vncertaine, and full of fraud and deceit, and not in it selfe sufficient to giue vs notice of the whole nature and estate of the disease, we will now at greater length declare and lay open the same: this being discussed, it will euidently appeare that we haue need of other signes for the better attaining to the full knowledge of the same. The which being confirmed, it shall be much more easie afterward to amend such abules as haue since crept in and inroached vpon this iudgement by *vrines*.

CHAP. V.

That the vrine and the iudgement of diseases by the same, is not in it selfe sufficient to giue vs full notice, and satisfaction of the whole estate and nature of diseases.

Galen in arte
medic. cap. 9.

Diuision of the
parts of a mans
body.

The principall
and more noble
parts.

NOW, to the end we may the better conceiue this matter, wee must fetch some things from afarre, and repeat the same more particularly concerning the differences of the parts of a mans body: by this meanes we shall the more easily vnfold the question we haue in hand. Let vs heare therefore Galen himselve speaking, as followeth: Now of the parts of a mans body there are in the whole foure differences; some of them being principall, and some againe hauing their originall and beginning from them: some haue neither the rule and gouernment of others, neither yet are they gouerned and ruled by others, as hauing from nature inbred powers, by vertue whereof they are gouerned: and lastly, some haue both inbred powers, as also some flowing from others. Now the principall parts are the braine, the heart, the liuer, and the stones. Now from these haue others originall and beginning, and minister vnto them: first from the braine are deriued the *sinewes* and *marrow of the backe*, which doe also

also minister vnto the same; likewise the *arteries* vnto the *heart*; the *veines* to the *liuer*; the *seed vessels* to the *stones*: the first three being so absolutely necessary, as without any of them the life of a man is not able to subsist; howsoever our idle *vrine-mongers* doe prate strange things to the ignorant and rude multitude, as namely that these principall members may be diminished, or quite wasted away, without preiudice to the life: And thus did a *Braggadasho* cozening knaue make his bragges, that hee had cured a wound in the head, out of the which he had taken in a spoone a great portion of the patients *braines*, (and good reason, for I thinke he needed some himselfe) who did notwithstanding recover. These *lying prophets* will also perswade you that they can see by the *vrine*, that the *Liuer* is *wasted* away to the bignesse of a *beane*, or else quite consumed away, without any portion thereof remaining.

Parts hauing their beginnings from the same, and ministering vnto the.

A bold and impudent beast.

As for the *stones*, howbeit they bee not absolutely necessary for the subsisting of the life of man (witnesse these lusty and insatiable in lust, gallants, who haue payed deare for their pleasure, hauing many of them both them and their yard quite rotted away with the *French pox*, and yet hued.) yet because they are a meanes of preserving mankind, therefore doth *Galen* reckon them vp among the noble parts.

Answer to an Obiection.

The *braine* then is the fountaine and well-spring of sense and motion, imparting the same to the whole body, by meanes of the *sinewes*: the *heart* the treasure of life, of naturall heat, and strength it selfe, which by meanes of the *arteries* it doth communicate to the whole body: the *liuer* the originall and well-spring of nutrition or nourishment, and containing in it selfe some part of the naturall heat which floweth from the *heart*, and hath againe a participation with the whole body by meanes of the *hollow veine*: the same is the spring and fountain of all the *veines*, and an instrument framed by the first founder *Nature*, (as we haue already said) for the better furtherance of the *blood-making* power. The *stones* containe in themselves an engen-

The proper & peculiar vse of each of the noble parts.

Parts or particles governed by themselves.

Ammonius Agricola in comment. in art. Gal.

Parts which haue both inbred powers, & some againe which doe flow & spring from others.

engendring power; they haue certaine vessels annexed vnto them, which likewise minister vnto the same, called by our *Anatomists*, *Præparantia testium*, the which doe cleaue fast vnto them by crooked turnings and windings.

Now the particles which are governed by themselves, such as are the *cartilages* or *gristles*, the *bones*, *ligaments*, *membranes*, *kernels*, the *fat*, and the *flesh* it selfe, haue from *Nature* inbred powers, by vertue of the which they gouerne themselves. Now to gouerne the selfe, is (as well hath obserued *Ammonius Agricola*) to retaine and keepe fast the powers, by vertue of which the nourishment is concocted, for to them it doth belong to draw the nourishment, to retaine and keepe, to alter and change, to ioyne, vnite, and assimilate and make the same like to the substance of our bodies, as also to expell the superfluities: the which faculties and powers they receiue, not from any other, but are inbred with themselves.

The parts which both haue inbred powers, and some againe which doe flow and spring from others, are these: the *lungs*, the *stomacke*, the *mother* or *womb*, *kidneyes*, *spleen*, and such others. And thus the *lungs* both receiue in and expell forth the ayre; the *wombe* draweth vnto it selfe the seed of generation, as also retaineth the same, and it doth also retaine the birth for a time, and in due and conuenient time againe expelleth the same; the *stomacke* likewise digesteth and concocteth the food, the *Kidneyes* draw vnto themselves the *Vrine*, the *spleene*, the *melancholicke humour*, & therefore is defined, *The organ or instrument appointed for the cleansing & refining of the melancholy blood*. Besides these they haue yet some powers flowing from other parts, for they had need of the *arteries*, that by means of the same the influence of life from the heart by vertue of naturall heat and the spirits might bee conueyed vnto them: they had likewise need of the *Veines* to conuey nourishment vnto them from the *Liver*: and of the *Sinewes*, that by the same, sense and motion might bee deriued vnto them. The *Heart*, which by the common consent as well of *Physiti-*

ans as *Philosophers*, is holden to be the beginning and originall of the *Arteries*, had need of no *Artery* for it selfe, but for the benefit of others; for from the left *ventricle* or hollow part thereof, there spring two *Arteries* called *Arteria venosa*, or *Vein-like Artery*, and *Aorta*. The former is conueyed into the *Lungs*, furnishing them with some of the purest refined blood, and expelling fuliginous excrements from thence: it hath obtained the substance of a *Veine*, to the end it might more easily suffer dilatation with the *Lungs*, as likewise because in the birth yet being in the wombe, it supplyeth the place of a *Veine* for the nourishment of the *Lungs*. The *Artery* called *Aorta*, doth plentifully furnish and supply with vitall spirits the whole body: as soone as it hath passed out of the *Heart*, it produceth in the vppermost Circle of the same the *Artery* called *Coronaria*, which sometimes is double: immediately after, the trunk of this *Aorta* is divided into two branches of vnequall bignesse, the vppermost being the lesser and the nethermost the bigger, &c. On which diuisions with many more subdivisions we will not here insist, nor yet on the seuerall diuisions of *Veines*, proceeding from the *Liuer*, and *Sinewes* proceeding from the *Braine*, referring the Reader desirous of the knowledge of the same, to the great and many volumes of our ancient and later *Anatomists*.

Now all these members doe communicate one with another, and by a certaine *Sympathy* or fellow-feeling, as by a certaine harmony and accord amongst themselues are mutually affected one by another. As concerning the *haire* and *nayles*, they are not properly parts of the Body, as being deprived of life; (for the soule doth not gouerne these parts, but engendreth onely the matter of the same, expelling it out of the body, as being superfluous) yet doth the *haire* adorne and couer some parts of the same: the *nayles* likewise doe take hold of the smallest things, they scratch and take away the filth from the body. And besides, both *Hippocrates* and *Galen* doe in many places witness of diuers Predictions taken from the *nayles* and

The hayre and nayles properly no parts of the body.

Forrest. obseruat.
medic. lib. de fe-
bre Hectica.

haire in some dangerous and desperate diseases, as in a
Consumption of the Lungs by vlcer, or other putrefaction, &c.
 as wee haue at length set forth else-where by liuely ex-
 amples.

Since therefore there is not one and the same difference
 of all the members or parts of a mans body, and there be-
 ing likewise diuers receptacles of these superfluities, it
 must of necessity follow that there must needs bee like-
 wise a diuers and seuerall manner of iudging of the diseases
 of the aforesaid parts. As since the *Arteries*, (as wee haue
 already said) haue their originall and beginning from the
heart; so likewise by their perpetuall and restless motion,
 which wee commonly call the *Pulse*, the diseases of the
Heart from whatsoeuer cause they arise, are laid open vnto
 vs. The which is at great length and most learnedly set
 downe vnto vs in those worthy bookes written by that
 famous *Galen* concerning this subiect.

Gal. lib. de pulsib.

The diseases also of the *blood*, and namely such as come
 by putrefaction of the same, the *vrine* hauing taken her o-
 riginall from the masse of *blood*, and that againe from the
liver, it may declare the quantity and quality of the hu-
 mours as also the chiefe infirmities both in the *liver* and
blood. So in like manner the vterance and deliuerance
 of our speech doth witness the action of the reasonable
 power, and by the weaknesse of the *senses* and *motion*, the
 defects of the *braine* are knowne; and yet not by these on-
 ly, but also by the spittle and excrements which proceed
 both out of *nose* and *eares*; these being two notable passa-
 ges in the *palate of the mouth*, that by these meanes the
braines might the better be cleansed from those oppressing
 excrements, &c.

Diseases of the
 head, eares,
 eyes, &c' can-
 not bee discer-
 ned by the Wa-
 ter.

Now from the Premises it may easily bee collected and
 deducted, that neither the diseases of the *eyes*, *eares*, *giddi-*
nesse of the braine, *memory lost*, a *Lethargie*, *Apoplexie*, *falling-*
sicknesse, *madnesse*, and other infirmities of the *braine*, can
 properly by the *vrine* be discerned: howsoeuer ignorant
Empiricks and such like would faine perswade vs the con-
 trary

trary. To attaine therefore to the right knowledge of the issue of the disease are many more things to be considered of, yea euen in some such diseases oftentimes, in the which the *vrine* may seeme most to be trusted to. And for this cause the famous *Hippocrates* doth not alwayes build his iudgement vpon the *vrines* onely; but before all (as is to be seene in his Predictions) taketh information from the face it selfe, considering whether the *nostrils* be sharpe, the eyes hollow, the temples fallen flat, the eares cold and drawne together, the skin of the browes hard, stretched out, or dry, the colour of his whole face blacke, pale or lead-coloured, or like vnto it. The same Author draweth also and collecteth some signes and tokens from the eyes themselues, the eye-lids, the nose and lips; so doth hee in like sort from the manner of lying, from the teeth, the mouth and sleepe, from the expiration and inspiration or breathing, from vlcers, and the carriage of the hands, as to snatch and pull the naps of the couerlid, motes and strawes, all which are vsually seene in acute diseases, being for the most part dangerous, if not deadly signes. He taketh also notice of the sweat, the sides of the belly, tumours, and suppuration. And againe in another place he is very circumspect in obseruing the state of the belly, loynes, and flankes, swellings of the feet, the cold and heat of the vtmost parts, the waight of the hands, feet, and the whole body, the nayles and stones, manner of sleeping, the fecall excrements; and finally, the *vrines*, casting and spitting it selfe, suppurations and abscesses. And in his third Booke of Predictions he obserueth many things in feuers, the which are to be conceiued of by the eye and presence of the *Physitian*, and not by the *vrine* sent to his house. And what doth he else in his books called *Porrheticks*. Many other things yet hee giueth in charge in another booke *De probitate*, which for breuities sake we will here omit. Neither yet is any disease of the body knowne absolutely and solely by any one kind of excrement: but also by the place affected, the nature and property of the paine, together with such proper and peculiar accidents as are incident thereunto. And we may

Many things carefully to be considered of in diseases besides the *Vrine*, which require the personall presence of the *Physitian*.

plainly perceiue that in the members of a mans body there is not one onely passage appointed for the vnburdening the selfe of such superfluities as doe annoy it, but moe: for some diseases are discerned, as likewise ended and brought to a happy and hopefull issue by *hawking and spitting up, some by vomits, stooles, urine; and some by bleeding at the nose, by the hemorrhoides or pyles, as in men: and some by their monthly flux, as in women: some againe by sweat, by breakings forth in the skinne, by pimples, wheikes, blisters, and the like: and some yet after another manner.* Hence also well said our foresaid most renowned Hippocrates elsewhere; *As well the seasons of the yeare, as the successiue encreasing of the fits, whether they come daily, euery other day, or by longer distance of time, shall declare vnto thee the approaching of the fits, together with the nature and state of the disease also, &c.* In the which places both of them make mention of diuers other signes besides the urine, which the learned Reader may there see at great length.

Hippoc. aphor. 12
lib. 1. & Gal. 1.
de crisip. cap. 7.

It is then apparent by the premisses, that euery seuerall part of the body hath the owne proper and peculiar conduits, pipes, and passages, not onely for this end and purpose, that by these excrements and superfluities which do superabound in them, wee may giue iudgement of the nature of the disease: but also to the end that the same matter (whensoeuer need requireth) may by those passages more commodiously and conueniently be conueyed and expelled out of the body, as is at length to be seene both in Hippocrates and Galen, whose words for breuity I will not rehearse. The conclusion will then be easie to be deduced from the premisses, that since there are so many seuerall parts of the body which haue their seuerall passages to vnburden their seuerall superfluities and excrements; all diseases cannot sufficiently be discerned nor taken notice of by the inspection of the urine onely: and therefore whosoeuer doe boldly and peremptorily maintaine and auouch the same (as commonly do *urine-monger-empiricks,* and a number of other such cogging knaues, *women-physicians,*

Hippoc. lib. de
vict. acut. Gal.
lib. 11. meth.

fricans, &c.) are, as most dangerous and pernicious members, to bee suffered in no well ordered Commonwealth.

Now since it is so hard a thing to give sure and settled judgement by the *vrine*, let vs proceed to declare the sundry causes of the alterations and changes in *vrines*, which are the chiefe occasions of the vncertainty of this signe.

E₃ THE

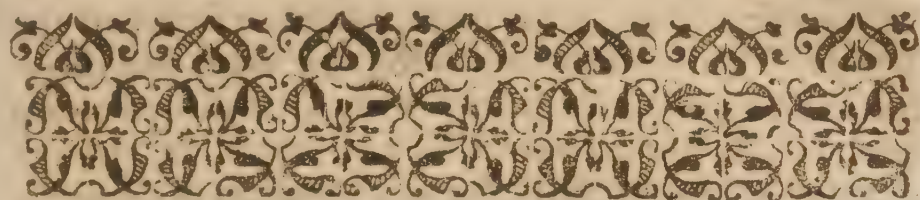


THE SECOND BOOKE.

THE ARGUMENT.

IN this second Booke are layd open and declared vnto vs the causes hindring and changing the true and right iudgement by vrines, the which also doe now and then deceiue the most learned and best skilled in their profession: who here haue warning giuen them, not to be deluded by such things as haue some resemblance with the vrine, by which also the vncertainty of the same is concluded. In the next place are made manifest and laid open the impostures, fraud, craft, and cunning quilllets and trickes, as also the notorious lies of these Empiricks, wandring water-mongers, &c. by which meanes they notably cozen the common and ignorant people. And in the last place is set downe the simplicity, trust, and confidence, which these poore ignorant idiots doe repose in these vaine babling, and more then sottish water-prophets: into the which snare, not only the ruder and ignorant sort of people, but euen some such also, as to the eyes of the world carry a shew of better breeding, haue to their great preiudice beene inuolued.

CHAP.



THE ARRAIGNMENT of V R I N E S.

CHAP. I.

Of the diuers and sundry causes which doe hinder the iudgement by Urine.



Now to the end that this matter may be the more iudiciously handled, many things are of vs duly and deliberately to be considered, or else we may easily goe besides the marke, as doe these ignorant asses, who giue their peremptory iudgement of any *urine* that commeth at them. In the first place then we will beginne with the *Vrinall* it selfe, in the which we are to behold the *urine*, whereof we are to giue forth our iudgement. As concerning therefore the colour and substance thereof, the *Vrinall* ought to be of a very thin, white, cleane and cleare glasse, to the end that the colours and contents of the *urine* may the more exactly bee discerned and scene therein. And this is the opinion of *Actuarius* also, and likewise of *Anicenna*. Such therefore as are of a greenish, yellowish, or yet of any other colour, as also such as haue any rough spots or prints in them, how cleere or thin soeuer the *urinal* it selfe be, are altogether to be reiected, for all the aforesaid defects may bee a meanes to alter and change,

The substance
and colour of
the Vrinall.

*Actuar. lib. de
iudiciis vrina-
rum. cap. 1. de dif-
matularum.*

Of the diuers
shapes and
fashions of
Vrinals.

The best fashiō
of *Vrinals*.

The fit & pro-
per time of in-
spection of
vrines.

change, as well the colour, as the contents of the *urine*. Of no lesse moment, is the shape, fashion or forme of the *Vrinall*, the which doe much differ and vary, and therefore the iudgement of the *urine* is also by the same in some sort hindred. For in *Vrinals* which are very wide, and the quantity of *urine* but small, the same by reason of the wide-nesse of the *Vrinall*, is so dispersed that we cannot well discern what height the contents doe take vp, the whole *urine* it selte with all the contents being so little eleuated in the same. *Vrinals* also too long, narrow at the top and wide at the bottome, are not to be allowed of. Some again are vsed in some parts of France plaine and flat bottomed, without any sphericall roundnesse, but rise vp all alike, not vnlike to some wine cups which we vse to drinke in, and such are altogether vnfit for this end and purpose. The best then and most commodious, and fit for this purpose, are (according to *Actuarius*) such as haue narrow and not flat bottomes, rising vp wider and wider, much like the fashion of a pine apple turned vpside downe: and of this fashion as being most commodious euery way, doe the *Italian Physitians* for the most part vse. And of this same opinion is *Michael Savonarola*, following in this also the authority of *Avicenna*. As for *Empiricks*, *women-physitians*, and such other, they little regard the forme or fashion, colour, or any thing else which concerneth the *vrinall*, their aduice being all one whether the *vrinall* bee thicke or thinne, greene, red, or yellow, or yet of any other colour.

Now from the *vrinall* let vs come to the houre, proper and fit time for the inspection of the *urine*. According to the vncontrolled custome therefore of all *Physitians*, that *urine* is to be viewed which was made in the night time, after the first sleepe: for then ordinarily and in most people, is the first concoction, which is performed in the *stomack* and *liuer*, accomplished; the which in the most part of people vseth most commonly to be finished in six or seuen houres after the houre of supper, howbeit in some sooner,

sooner, as in children and such as are lusty, and in the prime of their age; but in old men and the weaker sort, later. The *urine* then made about this time doth commonly retaine its owne proper vigour and force, for if it be longer kept, it is parched vp and dried with heat, from whence it commeth to passe that the liuely colour of the same is changed. Besides, in the night time the concoction is much better performed then in the day, the body being then freed from immoderate and violent exercises, as also the mind more free from cares and all manner of perturbations. Hence also it commeth to passe that wee may more easily and euidently know either security or danger by that *urine* which is made in the morning, then by that which was made either after or yet a long time before. We may notwithstanding reserve and keepe each *urine* made in the night by it selfe in severall *urinals*, and so looke vpon each of them severally, to the end we may the more easily discern the changes and alterations of each one from the other. This the *Italian Physitians* doe for the most part obserue in their common practice with their patients: neither yet doe they view those onely made in the night and in the morning, but also such as are made in the day time: and that by reason as well *feuers* as other diseases doe trouble and molest vs sometimes more in the day, and sometimes more in the night time: and this custome I could wish all other *Physitians* to imitate and follow, to the intent they might see all the alterations and changes incident therein.

The custome
of the Italian
Physitians.

Notwithstanding, as well in sicknesse as in health, make choice chiefly of such as are made towards the morning, as *Avicenna* also willeth. Of this matter *Actuarius* giueth vs large and ample instructions, whose words for breuity I will here omit. Now the time of inspection of an *urine*, (according to *Avicenna*) ought to be within the space of an houre or little more after it is made. Of this opinion also was *Gordonius*, who wished that as soone as the *urine* was made it should presently be put into a glasse *urinall*,

*Actuar. lib. de
iudiciis urine.
Cap. 3.
Avicen. lib. 1.
Fen. 2. cap. 1. de
urinis.
Gordonius cap. 3.
tr. stat. de uri-
nis.*

F

and

and in the patients owne house shewed vnto the *Physitian*, as also that after a little while he should againe view the same, to see whether it had settled any residence or not: and not yet with this content, reuiew the same the third time, or oftner if need be, and that the better to obserue and discern the diuision of the regions and contents thereof. All these things likewise would hee haue done within the space of an houre, for after the aforesaid space, euen according to *Avicenna* himselfe, scarce can one giue any certaine iudgement thereby, by reason that commonly in a little time the colour is somewhat changed, and the substance thereof more thickned, for the heat of it being changed, the residence is disioyned and dissolued, which maketh the substance thicker.

This vulgar & base manner of inspection of *vrines* vnkowne to the ancients.

The powring forth of one vessell into another are harder to be iudged.

This vulgar & ordinary manner of inspection of *vrines* is not at all therefore to be regarded, the which none of those ancient *Physitians*, *Hippocrates*, *Galen*, & the rest did vse and practise. The best and most iudicious and ingenious *Physitians* of our time also, howsoeuer *custome* like a tyrant hath so preuailed, that sometimes euen against their wils they are forced thereunto: yet it is much displeasing to them, and doe ingenuously acknowledge that they can better discern of the state of their Patient by once viewing of him then by ten or twenty seuerall inspections of his *urine*. The powring forth of the *urine* from one vessell into another, may alter and marre the iudgement thereof, if the *urinall* or pot out of the which it is powred, were neuer so cleane, which is yet but seldome.

The reason of this vncertainty is, because the *contents*, *bubbles*, or *spume* and *residence*, are so shuffled out of their owne proper places, and so confounded, that they cannot well be discerned. If moreouer a thicke *urine* shall be offered to thy consideration, which shall need to be dissolued by the heat of the fire or warme water, thou must not pronounce thy iudgement thereon, vntill such time as it be settled againe: and besides, being once changed or altered by the fire, the iudgement by the same becommeth the

then much more suspected. Moreouer, such powred out *vrines*, although they were not thicke, but very thin, yet cannot on a sudden be considered of, vntill such time as the residue be gathered together againe, hauing also endured some dammage by meanes of the powring forth.

Againe, we must well consider of the nature of the place, wherein we are to passe our iudgement of *vrines*, for neither must the light be too great, as where the Sun shinech with his bright beames, for this might make the colour of the *vrine* seeme more remisse then it is indeed; as also too darke a place may produce the contrary effect: wherefore the surest and safest is, to make choice of a place neither too darke nor yet too light.

The place proper for the inspection of *Vrine*.

Some things there are also from the which the *vrine* must be kept, to the end thou mayest giue the more assured and settled iudgement concerning the same. In the first place, it must bee carefully kept from great motion, shaking, or agitation, as hath beene already touched. In the next place, it must be also well kept from cold, especially from frost, which causeth the same sooner to thicken, destroying in such sort the naturall heat thereof, that howsoeuer it bee dissolued by the heat of the fire, yet neuer commeth againe to the owne perfect nature and consistence which first it had. Alike carefull must we be (witnesseth *Avicenna*, and diuers other *Physicians*) in keeping it from the heat, as being a like inconuenience procured by the same, in that it hindreth the gathering together of the residue, making a great disturbance and halfe ebullition therein, for the which cause it ought to be kept from the fire. Hence also is euinced the error of such as dissoluing a thicke, muddy, and corrupt *vrine* by the heat of the fire or warme water, doe immediately giue iudgement thereof before it be fully settled. And oftentimes it cometh to passe, that such *vrines* rather bubble vp then are truly indeed dissolued. But if thou wilt let them without warming settle to the bottome, thou shalt there see a certaine thickish matter like vnto ashes settle downe, which

The *Vrine* must be kept from shaking and motion, as also from cold.

It must be kept from heat.

Euery thicke *vrine* is not to be dissolued by the heat of the fire or warme water.

yet notwithstanding is no proper residence, and in the vpper part of the *Vrinal* all will be cleare.

Such *Vrines* therefore as at the first making are thicke and muddy, it were best to let settle of themselues; for seldome are such *Vrines* dissolued with the fire, or at least very hardly, as we haue already said.

From the
winde,

Now such againe as when they are first made are thin, and after a little space by meanes of the cold ayre doe againe thicken and congeale, such I say it were farre better to view before they thicken; yet if this cannot bee so conveniently effected, then may the same againe be dissolued, and yet this inspection will neuer be freed from suspicion, as wee haue lately said. Not onely ought the *Vrines* carefully to be kept from the Premises, but euen from the wind also, lest they bee troubled, and the residence seuered and dispersed, &c.

It must bee
whole,

Besides the former Caueats, wee must likewise looke that the *Urine* we are to giue iudgement vpon bee whole. This argueth the error of such, as making a great quantity of *Urine* doe not shew it all to the *Physitian*, but a part of the same onely, which often commeth to passe in such as are troubled with the disease called *Diabete*. Neither yet are they without blame, who doe offer vnto the view of the *Physitian* diuers *Vrines* in stead of one and the same, made a little space one after another, as especially our Countrey people are accustomed sometimes to doe, and such especially as make but a little quantity at seuerall times: for their opinion is, that the greater quantity of *Urine* there is, the more settled and assured iudgement may bee giuen thereby. The *vrinal* must in like manner bee cleared & wel scoured from all ordure and filth, and not as the custome of the Country people is, to put their *Vrines* in old stincking bottles, lying it may be in the dust or smoake a twelue-month, and in the which haue beene contained oyle, incke, vinegar, vernice, neuer so much as once washed out of them.

The *Vrinal*
must be cleane.

There bee yet many moe causes as well inward as outward,

ward, which make the iudgement of the *Vrines* vncertaine, which may be a sufficient prooffe and witnesse of the vncertainty thereof, as being subiect euery houre and moment to so many changes and alterations. The *Urine* The quantity then is very much altered and changed by the excessive of dyet altereth the iudgement of the *Vrine*. quantity of food which wee vse: for if any one shall with too great a quantity of meate or drinke ouercharge his *Stomacke*, naturall heat being oppressed, and crude and raw humours engendred, such a ones *Vrine* shall bee white and pale-coloured. If againe one shall content himselfe with a small portion of meate and drinke, naturall heat shall bee more liuely and quicke, by which meanes also it commeth to passe that some small quantity of that which shall nourish the body, is turned to *Choler*, and so coloureth the *Vrine*: and for this cause the *Vrine* of such as fast is of a fiery saffron-colour, thin withall, hauing but a small residence.

The *urine* of such as are oppressed with famine, according to *Aetnarius*, is thin, white, and without residence, and may withall be seene a certaine bright shining in the same. No lesse doth the quality of the food alter and change it; for hot things inflame the same, making it appeare of a high colour; cold things on the contrary doe abate and diminish it, which may most manifestly be seene in those who drinke water abundantly. The like alteration commeth to passe by taking inwardly any substance which dyeth or coloureth the *urine*; and thus doe *Rhubarb* and *Saffron* dye the same of a yellowish colour, *Cassia* with a blackish, *Sallers* with a greenish colour; salt meates make it also of a blackish. *Auicenna* therefore giues vs warning that wee giue no iudgement of the *Vrine* of one that drinketh water, vseth long abstinence, that in his meate or drinke vseth any colouring medicine, or yet that had taken any attractiue medicine, as purging *choler*, *phlegme* or *melancholy*; for those doe in like manner colour the *urine*: but such Physicke especially as doth purge and cleanse by the *urine*. It may then easily appeare that hot

Hot or cold
things doe
change and al-
ter the Vrine.

things, such as are *Garlicke, Onions, Pepper, Ginger*, and the like spices, as also *Aqua-vita*, and other such strong waters, as *Wine* also, doe somewhat alter and change the colour of of the *vrine*: cold things againe, as *Lettice, Purcelane, Fish, &c.* doe abate the colour of the same. *Dantzicke Beere* will engender so high and intense a darke yellow colour in the *Vrine*, that any one ignorant of their drinking thereof, would easily bee induced to beleue the party were mightily oppressed with the laundise. It is therefore very requisite, diligently to enquire out the causes of this change and alteration in the *Vrine*, or else wee may easily bee deceived in our iudgement.

The feuerall
Constitutions
produce feue-
rall sorts of
Vrines.

Strong and vi-
olent exercises,
watching, pas-
sions of the
minde, repleti-
on and inaniti-
on doe alter
both the colour
and substance
of the Vrine.

I haue knowne some who in their perfect health had naturally their *vrine* so red and high coloured, that any man would haue iudged them to haue beene vexed with a Feuer. It were best therefore, if it were possible, that the *Physitian* should before in the time of thy health be acquainted with thy ordinary *Vrine*; so should hee bee more able in time of sicknesse to iudge of the fayling and declining thereof from that it was wont to bee in health. And for this cause it is not amisse that one should bee well skilled and exercised in the feuerall Constitutions, which doe produce diuers and differing *Vrines*. *Cholericke persons* and *Sanguine* therefore, haue their *vrines* of a high, but the *phlegmaticke* and *Melancholicke* of a paler colour. For if in a cold complexion the *Vrine* bee high coloured, it may signifie a Feuer, by reason it differeth much from that which is ordinary at other times, when as in a hotter Constitution it might signifie no such swaruing or failing from the naturall course. In like manner also, if with a hot Constitution a *Feuer* bee conioyned, and the *Vrine* bee pale coloured, it is a signe that the disease is like to be long, as al- so it scarce proues to be a good signe, in regard the *Vrine* doth so farre swarue and decline from the own proper and naturall colour.

Besides all the premisses, strong and violent exercises doe inflame the humours and spirits, and by that meanes colour

colour the *Urine*, making by consequence the indgement of it more hard and difficult. Watchings, passions of the minde, repletion and inanition doe alter also as well the colour as the substance thereof. The *Urine* is also altered according to the profession or course of life, vnto the which a man betaketh himselfe. And thus *Scriueners*, *Shoo-makers*, *Tailors*, *Fishermen*, and such as lead a sitting life, haue for the most part their *urine* of a lighter and paler colour then others. On the contrary, *Smiths*, *Husbandmen*, *Day-labourers*, *Wrestlers*, & the like, haue it most commonly of a higher colour.

The Profession
or course of
life.

The *Sexe* likewise doth produce no lesse alteration and change: for a mans *Urine* is for the most part of a higher colour, and the womans of a paler, with a more compact and better gathered together residence then a mans. And howsoeuer some haue laboured to teach how a womans *Vrine* may bee discerned from a mans, and on the contrary a mans from a womans; yet in regard of the mutability and manifold hinderances which may occurre, it is a very hard and difficult matter, (whatsoeuer ignorant *Empiricks*, *Women-Physicians*, and the rest of the like rabble would seeme to perswade) to bring to passe: but that he shall often bewray his error and ignorance.

The Sexe can-
not be by the
Vrine discerned.

The *Vrine* is no lesse altered in regard of the age, a young sucking child's *urine* being of all others most inconsistent, by reason that naturall heat in that age is almost drowned vp with superabundant moysture: but when they grow to riper yeares then doth the *urine* still alter according to their age, each age often differing somewhat from another both in colour and contents. And in generall, the neerer one growes to his consisting age, the higher in colour is the *urine*, vntill it attaine vnto a perfect and bright golden colour, and the fewer contents it hath: againe, after that time beginneth it to decline towards the white colour, the contents also increasing as the party goeth backwards towards old age.

The *Vrine* differeth according to age.

And therefore it is requisite to know the proper *urine* of

of euery age, to the end wee may the better know in sick-
 nesse how farre it doth differ from that it was in health:
 for if a childe hauing an ague, hath with the same a wa-
 trish *urine*, it is dangerous, especially if the concocting
 power bee strong. In an old man an high coloured *u-
 rine* is very dangerous, in regard it argueth an excessiue
 heat, which so much moisture cannot quench. The sea-
 sons of the yeare also carry with them some stroke in the
 alteration of the *urine*; for in Summer the *vrines* are high
 coloured, and in Winter againe lower; in other seasons of
 the yeare more temperate. Of this doth *Actuarius* dis-
 course at great length.

The seasons of
 the yeare.

*Lib. de Iud. Vri.
 Cap. 8.*

The Country
 and Climate.

The Dyet.

The structure
 and composition
 of the body.

The like may be said of the Country or Climate where-
 in one liueth; for such as dwell in hot Countries, haue
 commonly high-coloured *vrines*, in cold Countries con-
 trariwise. The dyet likewise according to the quality of
 the same, hot or cold, moist or dry, may breed some altera-
 tion in the *urine*. And thus meats of a good and laudable
 substance and easie of digestion, doe engender such *vrines*
 as a temperate complexion vseth to produce: and on the
 contrary, meates of euill quality and hard of digestion doe
 engender *vrines* of diuers colours, and thin, with strange
 contents, &c.

And finally, the structure and composition of the body
 breedeth some alteration in this businesse: for such as are
 thicke, fat, and corpulent, haue most commonly very pale
 and low-coloured *vrines*, such almost as they who are
 pampered vp and liue in pleasure and idlenesse: But such
 as are leane and slender haue it high coloured.

All the Premises then being duely obserued, wee may
 the more easily conclude that the iudgement had by the
urine is very inconstant, and oftentimes also very vncer-
 taine: but rightly to obserue the former conditions doth
 require a *Physitian* of excellent wit and extraordinary
 iudgement. If the case stand thus, what shall wee say not
 onely of *Empiricks* *Women-Physitians*, but also of many o-
 thers, who were neuer trained vp in this skill, and there-
 fore

fore must of necessity faile farre more then the former, as walking without any guide in a great wildernesse: and therefore whatsoeuer such people performe is but onely casuall, not proceeding from eyther skill or knowledge. But leauing a little while, these cogging and cozening Impostors, vntill such time as we meet with them againe, and talke with them at more length; let vs proceed to declare how that oftentimes the best skilled Physitians may be by the *vrine* deceiued, if they shall chance too much to relye vpon the same.

CHAP. II.

After what manner it commeth to passe that sometimes famous Physitians, not a little skilled in their profession, may in the iudgement of vrines be deceiued.

THat the most expert and skilfull Physitians may be easily deceiued in the iudgement of an *vrine*, may easily appeare in the *Plague* or *Pestilence*; in the which the *vrine* often offereth it selfe to the eye, like a faire painted strumpet, where no danger at all is to be discerned, if all the eyes of *Argus*, or of the sharp-sighted *Linceus*, were looking on, when notwithstanding, often in an instant, the poore patient payeth that debt which the greatest Monarchs must in their owne persons satisfie, whensoever it shall please the creditor to call for the same. The ignorant *Empiricke* and the like, will be straight confounded, as making no question of the parties recovery, whereas the learned Physitian may haue as yet recourse to the *Pulse*, as a more certaine signe (if hee dare aduenture his person, especially in diseases of the like nature and kinde) whereas the other is not able to giue any iudgement thereby.

Vrine may deceiue the best Physitian in the Plague.

The *Pulse* therefore, as well here, as in many other diseases, hath a greater prerogatiue then the *vrine*, especially in all such diseases, wherein the *vitall powers* are endama-

G

ged,

ged, giuing vs perfect notice of the strength or weaknes of the Patient, the which the *vrine* will neuer performe. Hence this verse,

Urina fraudes, aperit discretio Pulsus.

*The skill which Urine doth conceale,
The Pulse the same to vs doth reueale.*

The Pulse in
many diseases of
greater moment
then the *vrine*.

The *Pulse* then doth more certainly informe our iudgement concerning the nature and state of some diseases: the *vrine* againe of some others; yet so as both ought to concur together, as also diuers other signes, whereof wee haue said somewhat already.

History.

Now to our purpose: the vncertainty of the *Vrine* did plainly appeare to my selfe, the other day in a Patient I went to visit at the *Hage*. At my comming thither, and entring into the Hall, before I came at himselfe, I viewed his water, and found it to be very thin, white, and cleare like well-water: Insomuch as I would neuer haue dreamed of any *burning Feuer*, of the which neuerthelesse they told me he lay sicke. Comming afterwards within the roome wherein he lay, hauing also touched his *Pulse*, as likewise well viewed his face and euery part of the same, and after narrow inquiry of all that passed about the sicke, by meanes of the other Physitian then present, and the rest of his friends: I did there declare vnto them, that not onely he was sicke of a *burning Feuer*, but that likewise on the same day, being the seventh and *criticall*, he would fall into a *deliration*; then considering againe his strength, I foretold them, that not onely would he fall into a *deliration* and rauiing, but that also on the next day following he would dye rauiing, and that by reason of his thinne and crude *vrine*, according to the prediction of *Hippocrates*. All the which accordingly came to passe, which purchased me no small praise and credit in that place and Countrey round about. Now had I trusted to the *vrine* onely, I should haue iudged nothing else, save some indigestion

Aphor. 72. lib. 4.

or

or cruditie in the *stomach*, which such an *urine* may also signifie; but my personall presence, by meanes of the *pulse* and other signes, discovered that vnto mee which no *urine* could euer haue reuealed.

Beasts also make sometimes *vrines* not vnlike vnto a mans, witnesse the famous *Hippocrates*, in these words, *Aphor. 70. lib. 4.* *Whofoener maketh a troubled and thicke urine, like vnto a horse, mare, &c. such eyther are, or shortly shall be troubled with head-ach.* If any then would be so malicious or perverse (as sometime it hath beene obserued) as to offer the same to a Physitian to passe his opinion vpon the same in stead of a mans or womans, this might indeed redound to the confusion of an impostorious *Empiricke*, *woman-physitian*, or such ordinary *urine-mongers*, as doe peremptorily pronounce that they are able to discern any thing by the *urine*: but I see not how this can impeach the credit and reputation of the learned and iudicious Physitian, who doth not leane vpon this broken Reed, but comparing all the signes together, giueth sure and solid iudgement concerning the state and nature of the disease.

But if these ignorant Idiots were narrowly pryed into, one might take them often tripping after as grosse a manner as was a certaine woman in *Holland*. A certaine man dwelling in *Saint Eliges* village fell sicke, vpon which occasion his wife posted away her maid to a *woman-physitian* forsooth, dwelling a little way from thence; the maid mistaking, for the *urine* carryeth with her some fayre water to this famous Physitian. Shee to play her part handsomely, with a sober cariage, and stayed countenance tels wonders by this water: but the good woman the sickemans wife, perceiuing the maid mistaken, followes after her apace; but all too late, this *wife-woman* hauing already giuen out her verdict, and passed her opinion vpon this supposed *urine*: and now seeing the true *urine* arriue, all confounded and ashamed (for she might well enough) she most earnestly entreated this woman that shee would not discover this her so notorious imposture and cozenage.

Gordon. de vrinis,
cap. 2. & cap. 3.
Avicen. lib. 1.
fen. 2. cap. 11. 12.
Bertrut. in com-
pend. Medic. cap.
2. de Inform. me-
dic. &c.

But as concerning beasts vrines, we haue no intent here to discourse of them: but who so would see more of that matter, let him looke *Gordonius*, and there he may see something of that subiect; as also concerning honey, syrops, and such other liquors mingled with the *vrine*, and that onely with a purpose and intent to deceiue: but these people thinking to deceiue others, are often deceiued themselves, the harme returning homewards vpon their owne heads.

Aetuar. lib. 7. de
vrinis.
Ambrosius, Leo,
Nolanus latinita-
te denavit. Iaco-
bis Gopylus re-
cognovit.

If any one would yet obiekt, that the inspection of *Vrines* is then of no vse at all: let it be answered such a one, that the abuse doth not take away the totall and right vse thereof, being especially practised as we haue said. But whosoever would well be skilled in the true contemplation of *vrines*, together with the predictions belonging thereunto, setting aside all fraud and imposture, I thinke it very requisite for him to reade ouer such Authors as haue learnedly written of this subiect, the which are not a few. Amongst the rest, in my opinion, *Aetuarus* in regard of Greeke Writers, hath done so worthily in this point, that few sure haue exceeded him, and many since haue seconded him, who all were here too tedious to relate. Of the which knowledge these people of whom we haue lately spoken, being altogether ignorant, as also of the seuerall signes of diseases, together with their proper significations, hauing neuer bene trained vp in the nurseries of good learning, vnder learned and iudicious Physitians (in this case absolutely necessary) it followeth of necessity, that their pretended inspection of *vrines*, and iudgements thereby, is nothing else but impostorious coniecture, and their seeming knowledge nothing else but notorious ignorance masked with this vizard.

A sharpe sight
 requisite to iudge
 well of vrines.

Now besides all the premisses, he that will excell in this skill and knowledge, must be endued with a good sharpe sight, to the end he may be the better able to discerne as well the seuerall colours as contents thereof. The generall and maine conclusion therefore abideth firme, stedfast, and

and vnmouable, that the iudgement and skill of the nature of diseases attained vnto by the sole inspection of *Vrines*, (especially as it is now generally vsed or rather abused) is of no force or validity at all, but the occasion rather of innumerable dangers and inconueniences.

CHAP. III.

That Empiricke-Vrine-mongers, Mountebankes, Quackesalers, Women-Physitians, and rest of that rabble, by their inspections of Vrines, doe rather tell lies then truth, the which notwithstanding they perswade the too-too credulous, and simple, vnlearned and ignorant people, to bee as true as sacred Oracles.

Now hauing hitherto declared the vncertainty of this Signe, and that especially such are deceived in the iudgement of *Vrines*, as doe not marke and obserue, or at least slightly passe ouer such rules as wee haue declared already, which learned and iudicious *Physitians* haue set downe to be obserued; It is now requisite that wee insist a little vpon the cozenage, cogging and imposture of our ordinary *Empirickes*, and such others as belong to that fellowship and society.

This scumme and off-scouring of people, without conscience and honesty, yet seeking by all craft and cunning as well to attaine to some credit and reputation amongst the people, as to conuey vnto themselves some part of their wealth and riches, and that vnder some faire counterfeit colour of skill in the Profession of *Physicke*, being withall conscious to themselves of their owne insufficiency, and ignorant of the signes, causes, and consequently of the right cure of diseases, to the attaining of the which the most learned *Physitians* bestow no small labour and paines, then haue they recourse to the Sanctuary

The cunning knaueries of impostorish *Empiricall Watermongers*.

of vnlearned fooles, to wir, the iudgement or rather imposture by *Vrines*.

*Gal. lib. 5. cap. 1.
de locis affectis.*

This cozenage costs them but little labour, and easily become they maisters in this Mystery; for if they can but by their tricks and cunning iuggling imposture fish out any thing of these poore Country ignorant Alses, they will like Parrats prate of the same againe at great length, perswading by this meanes the silly and simple ignorant multitude (apt euer to bee carried away more with shadowes and shewes then substances) that they farre exceed the most learned and experienced *Physitians*, all their skill notwithstanding being nothing else but meer coniectures & impostorious deluding of the simpler sort. One of this crew the other day perswaded a woman a neighbour of ours vpon the sight of her *vrine*, that her heart was al ouergrowne with certaine small wheales like the small Poxe, the impostor pointing notwithstanding to the place of the *stomach* or *man*, (so ignorant was hee of *Anatomy*) which hee pretended to be the sole and onely cause of her paine and misery. And yet it is well knowne to the learned and iudicious *Physitian*, that the heart can endure and suffer neither *wheales*, *tumours*, *ulceration*, *abscesse* nor *impostume*, but presently procureth the dissolution of the creature; so noble and necessary a member is this Princely part: *Galen* indeed did obserue in an *Ape* which died of a *Consumption*, that in the *pericardium* or skin which enuironeth and compasseth the heart round about, was a certaine rising or tumour, containing in the same such a watrish humour, as the wheales doe commonly containe, the sole and onely cause which procured this languishing disease and death to this vnreasonable creature. Neither yet was this in the body and substance of the *heart* it selfe, the which also as other such diseases, no *Vrine* was euer able to lay open vnto thee. The goodman Woodcocke this womans husband hauing had the opinion of an honest and learned *Physitian* concerning her disease, and the true cause of it, as being a crudity & indigestion of her

her *stomack*, yet gaue more credit to this notable impostor, who giuing her a violent medicine to scoure vpwards and downwards (as is their vsuall manner) left her in a worse case then he found her.

This sort of sottish people are not content to abound in their owne ignorance, and willingly walke in blindnesse and error, but are also ready for the most part to blame and disgrace the best and most learned *Physitians*, who if they had the hundreth eyes of *Argus*, could see no such matter in the *Vrine*, as they sottishly imagine. Such a one was that Countrey Lob, of whom speakes *Michael Samonaro-la*, who hauing fallen off his Cart and bruised his body, did much reproach a skilfull and very learned *Physitian*, because hee could see neither Cart nor Oxen in his *Vrine*. So blockish and so sottish is this vulgar sort of people, that (as *Horace* saith) they scarce know *chalke* from *cheese*, not able to discerne truth from falshood, or to distinguish betwixt that which is vpriight, and that which is sophisticate and adulterate: they still delight like Swine to lye wallowing in the mire; their common custome being to fauour Impostors, *Empiricks*, and cozening knaues, praying and extolling them aboue the skyes, how be it often and most commonly deluded & grossly abused by them; on the other side debasing and contemning the skilfull and learned *Physitian* who sticks to the truth, and that as seemeth, for no other reason but because hee will not alone relye vpon the vncertaine signe of *Vrine*, being desirous to compare all the signes together, and from thence deliuer certaine and sure iudgement concerning the future euent of the disease.

Sottish and ignorant people are not able to iudge aright of the truth.

Cap. 1. de Vrini.

Blockish stupidity of a Countrey Lob.

Quid distent ara Lupinis. Horat.

And what dare not these fool-hardy iuggling knaues babble out in the presence of the ignorant and vnlearned people? For if perhaps in giuing of their graue aduice forsooth concerning the *vrine*, they shall haue forgotten any thing, or haue not hit the naile on the head, then straight haue they recourse to their cogging and lying, essentiall properties belonging vnto them. Then mayest thou

The wonders
which *Empi-
ricks* see by the
Vrine.

thou heare them tell wonders by the *Water* : sometimes that the *stomach* is fallen out of the owne place, which they will make no doubt to restore againe into the same : sometimes againe that there are certaine little wheals full of water growne vpon the body or substance of the *Liver*, or else some little stones about the bignesse of beanes growne within the same, or the substance thereof to bee quite wasted away with Venery or too much drinking. Sometimes thou maist heare them prate that the braines are fallen close together; that the pipes of the *lungs* are stuffed vp, and that hence it commeth to passe that they are able to vtter no sound; that the *heart* likewise is full of watrish wheales; that the *spleene* is wasted away to nothing; that the *kidneyes* waite apace and are voyded by *urine*; that the *bladder* is burst, so that it can no more containe the *urine*; and finally that the *guts* are burst, which causeth the voyding of the excrements vpwards. And who can reckon vp all their Lies?

All these former defects notwithstanding, will they promise to repaire with great facility, new braines, hearts, livers, lungs, (O noble and famous, infamous I had almost said, *Physitians*) and what not.

Horat.

Parturient montes, nascetur ridiculus mus.

*The hideous hills in labour and paine shall bee,
A silly mouse brought forth then shall wee see.*

History of the
Imposture of
an vnskilfull
Physitian, affirm-
ing that the
Liver was wa-
sted to the big-
nes of a beane.

But of all these faire flourishes and golden promises, what findeth the poore Patient but scarce leaden effects? To make this more plainly appeare to the ingenuous and iudicious Reader, it shall not be amisse here to insert some certaine stories which haue hapned here of late among our neighbours.

Not long since came to mee a maid-servant bringing to mee her Mistrisses *urine*, the which was thicke, troubled and muddy, enclining to the colour of wine, of a reddish colour, being also in a small quantity; the which hauing a little

little viewed, I demanded of the maid, whether the woman were loose in her body or bound? she answered that for many dayes together she had beene very loose. The which hauing heard, I iudged straight that this *flux* came by reason of the weaknesse of the *liuer*. And because such an *vrine* (according to the opinion of *Actuarius*) doth often signifie blood mingled with *choler*, I told that shee was troubled with a bloody flux proceeding from the *liuer*: Not that I would peremptorily maintaine that such an *Hepaticall flux*, or yet of any other sort or kind, can or may bee assuredly knowne by the *vrine* onely, it being so deceitfull and vncertaine a signe. But first the small quantity, as also the colour of the same, made mee more confident, yet not certaine and assured, vntill such time as I enquired first of the *flux*, and then of the continuance thereof: The maid then admiring my iudgement, did confesse that the case stood iust as I had declared vnto her: and that moeouer another *Physitian* (whom she called a *Doctor*, and that not without cause, for he gaue himselfe forth for no lesse, both in his beard, apparell, and fashion of carriage, hauing liued a long time in the Vniuersity of *Coloague*, and now being returned home, practised Physicke apace) had hitherto, but all in vaine, laboured to cure her of her disease, but that in her iudgement since she had refrained from his Physicke, shee found her selfe much better, howbeit the former flux were not as yet quite stopped. This *Physitian* moreouer (saith she) affirmed that her *liuer* was already wasted away to the bignesse of a beane, and that now it groweth againe. The which when I heard I could not refraine from laughing, answering her after this manner: It is an easie matter for this famous *Physitian* to perswade thee, and thy mistresse also, but not so mee: for if thy mistresses *liuer* were thus wasted, she could neuer haue liued vntill this time.

The like did a certaine *Priest*, a famous *water-prophet*, (who is here in so great account for his supposed *iudgement of Vrines*) perswade one of my acquaintance, that

H

his

*Actuar. lib. de
pneuid. ex urin.
cap. 7.*

A priest water-
prophet per-
swaded one that
his Liuer was
wasted away.

A woman-physician perswading a Gentleman that his Liuer was wasted away.

Neere 10. li. sterling.

Seuerer punishment due vnto such people then to counterfeiters of the Princes coyne.

his *liuer* was quite wasted away with excessive drinking: the vulgar sort holding a certaine opinion, that great drunkards waste away both their *liuer* and *lungs*. No lesse ridiculous and absurd then the former, was that which *Valerius Cordus* relateth concerning a woman-physician; I know (saith he) a certaine infamous iugling witch, which perswaded a certaine Gentleman that his *liuer* had beene by too much lechery exceedingly decayed, and at last quite wasted away by little and little, and in conclusion wrested out of this Gentleman 80. Florins, for the which she promised to make him a new *Liuer* againe. These and the like are very ordinary and vsuall amongst them; the which notwithstanding, any that is iudicious may know to be farre otherwise. For neither can the *liuer* nor the *lungs* bee wanting in the body of man, the one being the instrument of sanguification, wherein the *blood* is prepared, and from thence distributed ouer the whole body; the other also as with a bellowes refreshing the feruent heat of the *heart*; and both being so necessary and needfull, as without them we can scarce liue a minute of an houre. Such as counterfeit or clip the Kings coyne, are (and that most worthily) punished after a most seuerer and exemplary manner: And yet these vile and wicked wretches commit a more heinous crime in defacing, yea and often in quite marring the image of that great and mighty Monarch, the blessed God himselfe, martyring and torturing the sicke bodies with their violent, dangerous, and imprepared drugs, such as are *Colocynthis*, *Scammonee*, *Stibium*, *Hellebore*, or *sneefing powder*, (the which altogether vnprepared they doe most commonly vse) that oftentimes after the bare sight of an *urine* onely, hauing administred the same vnto them, they shortly after change this crasie life for a better. And yet so farre are they from punishment, that the multitude admire them, yea oftentimes such cozeners are in no small account (the greater pittie) amongst some great men, who ought rather to detest and reiect out of their companie such varlers. And yet giue they not ouer so, but doe yet continue and

and deuise grosser lies then the former, affirming that trees grow in peoples bellies, and that by inspection of the *vrine* onely. I will therefore relate something of mine owne knowledge concerning this matter.

When as I practised physicke in the Towne of *Alcmar* in *Holland*, I was sent for into *Theffaly*, an Iland in *Holland*, to a Gentleman there diseased: and amongst other *vrines* which were then (according to the old inueterate custome) brought vnto mee to behold, a certaine woman

brought me an *vrine* also. This *vrine* was white and thin, transparent and cleere, crude, and without any residence: all which doe evidently demonstrate crudity, and euill digestion and concoction of the *stomacke*, together with great obstructions of the *liver*: the *belly* being also withall exceedingly swelled, it was no hard matter to discern that her disease was a *Dropfie*. I demanded therefore whether

Notable imposture of a cogging knaue, perswading people that trees grew in their bellies.

she had beene long thus or no? Who answered me that she had beene of a long time troubled therewith, as also that certaine yeares agoe she sent her *vrine* to a very skilfull *Physitian*, as they commonly reputed him: this cogging knaue (after he had heard of the swelling of her belly) told her that a great tree was growne in her belly, the which now did so swell it vp that she was scarce able to stirre vp and downe: yea and moreouer, that there was no small danger lest very shortly her belly should burst by the extraordinary encrease of the same: this villane withall did brag of a medicine hee had, by the which hee could quite rid her of this tree, and restore her to her former health againe: the which if this potion did not performe, the Rascall did constantly auouch; that the best and skilfullest *Physitians* in all the Country could neuer cure her:

This pretious potion which cost 4. Florins, being swallowed downe, came farre short of this Rascals promise, but yet did answer their vsuall performance, that is, did no good at all, if not hurt. But after a few moneths her nauell burst of it owne accord, and by that meanes great store of water was voyded out of her belly, and shee, as

Neere 10. shillings sterling.

A Printers
wife of Delfe
thought to
haue a tree in
her belly, cured.

was her conceit, perfectly cured. But after a certaine time, the cause not being remoued, she fell againe in a relapse, and now the disease being inueterate, and shee carelesse, and perhaps somewhat neere and too couetous withall, made at length exchange of this life with another. This woman if she had obserued that golden rule, that *occasion and opportunity* (according to *Hippocrates*) is *swift and speedy*: when as Nature it selfe opened a passage, might perhaps haue found helpe: as likewise if she had been as bountifull to a learned and skilfull *Physitian* as to her *Empirick*. The like opinion of a tree was likewise had of a *Printers* wife in the Towne of *Delfe*, and that not by the more common sort, but euen by many of those who were thought to be of better vnderstanding. There being diuers opinions concerning her disease, I was of opinion that shee was not with child (as a certaine Midwife and some others were) neither yet that she had either trees or shrubs in her belly, but rather that shee had conceived a confused lumpe of flesh, conioyned with some wind, the which my opinion was by the issue and successe confirmed, she being by my meanes thoroughly cured. Now before we depart out of this thicket of trees, let vs yet adde one story more touching this matter.

A woman of
Alcmare in
Holland suppo-
sed to haue a
tree in her
bellic.

A certaine woman dwelling in the Towne of *Alcmare* in *Holland*, was both with child and troubled with a *drop-sie*. But fise dayes after this woman was brought to bed, she died, her belly being not at all fallen. Hence arose this rumour of some ignorant sots, altogether ignorant of our Art, auouching that yet a tree remained behind; others that there was yet another child behind; others, a *false conception*; and finally some others perswaded the friends that some watrish wheales like pox. were growne vpon the *liuer*, and that from thence this water had distilled into the belly. As for my selfe I maintained that shee was with child, & withal her belly swelled vp with water, the which the issue afterwards made manifest, when as the dead corps being opened, there issued forth of the same diuers

uers gallons of water: But as for either tree or wheales, as falsly was suppoed, was there none to be scene, howbeit both *liuer* & *spleen* were become *schirrous* & hard as stones.

But these ignorant asses wil not here yet give ouer, but confidently affirme that they are able to tell thee by the *vrine*, whether a woman be with child or no. Thus of late a certaine old *Gran-dame* (whom I know well) perswaded some of her neighbours, that she did evidently see in an *vrine* brought to her, a woman with child: and yet was this good gossip her selfe so old and blind, that she could scarce know him that brought her the *vrine*, he being notwithstanding one of her old acquaintance. This good old woman was neuer a whit ashamed, howbeit a Nunne, and a religious person by profession, to broach so grosse and palpable lies. This same renowned and worthy woman bragged often that she could see the coffins wherein the dead are laid, swimming in the *vrine* of such as were likely to dye. But these are but trifles in comparison of such peoples rare and admirable skill in discerning by the *vrine* the age of the patient, the time when he fell sicke, and how long hee hath thus continued, what he hath eaten and drunke, what hath beene the occasion of his disease, what is done about him, both at that instant and at other times: and to conclude, euery outward thing, (the which according to *Galen* are infinite) as the barking of dogs, noyses, cryings, and great clamours; and to be brieft, all externall and outward diseases, as the *French pox*, and many others.

Now further, howsoeuer *Auicenna* and some others seeme to be of opinion that a mans *vrine* may be discerned from a womans: yet it is a thing altogether impossible, assuredly without failing to discern the one from the other: for as well may a womans *vrine* sometimes be thin and of a good & laudable colour, proceeding of some other cause, as a mans; and againe on the contrary, a man may sometimes haue a thicke, white, and not so faire an *vrine* to looke vpon, as a woman; but especially if he bee seased with any disease. And for this cause the *Physitians* of best

The ridiculous iudgement of an old Nunne concerning a woman with child.

Another ridiculous conie-
cture by vrine.

Auicen. lib. 2. sen. 2.

The sexe cannot alwayes & absolutely be discerned by the vrine.

note and fame, being wholly addicted vnto the truth, are not ashamed to confesse as much, to wit, that such coniectures are oftentimes idle and vncertaine, and therefore not to be trusted vnto. That casually and by chance they may sometimes hit home, as the blind man throwes his staffe, I doe not deny: but that any can assuredly and without all faile declare the one from the other, shall neuer be proued. But such coniectures proue often such as was that of a certaine impostor, who deluded his Host very cunningly, which came thus to passe.

An Apothecary
cunningly delu-
ded by an Em-
piricke.

A certaine *Empiricke* of *Groningen* was lately receiued and entertained in an *Apothecaries* house, on condition that hee would after a while teach him by what Art and skill he could discerne the sexe, whether a mans or a womans *urine*. After that this cunning knaue had liued a long while at the *Apothecaries* cost, and fared as well as his Host, the Hostesse beganne to grumble seeing so vnprofitable a guest haue so long entertainment at her house without any profit to their purses; and was very earnest with her husband, to giue him his passport, and send him packing. The poore *Apothecary* beganne at length to hearken vnto his wiues request, and now at his guests departure intreated him that he would performe his promise long since made vnto him, expecting at his guests hands a full reward of his so liberall and long hospitalitie. This cunning Cheater answered him thus: Take good heed whensoever any one bringeth thee an *urine*, for if entring into thy chamber he or she set the right foot foremost, then is it a mans *urine*; if the left first, then is it a womans. The poore woodcocke all ashamed of himselfe, was forced to sit downe with the losse: yet did his wife so bestirre her tongue against her deluded husband (and some cause she had) that he was forced to put vp a petition to her for a quiet life.

As the *urine* onely cannot giue vs sure and vndoubted knowledge of the sexe, no more certainty doth it afford vs concerning a womans being with childe. And howso-
euer

eu^r *Avicenna* in the afore alledged place seemes to say otherwise: yet *Savonarola* explaining this text in his Booke of *Urines*, giues vs warning not to relye too much on these vncertaine signes onely, the which may as well appeare in a womans *urine* that is not with childe, as namely in the retention of their monethly disease, and in a false conception, insomuch that in such cases the most learned, and of the best note and reputation, haue beene deceiued, and so exposed themselues to ignominy and disgrace.

That a woman is with childe, cannot be discerned by the urine onely.

Thus it hapned to two of the most famous Physitians of that time, both of them belonging to the Vniuersity of *Parye*, to wit, *Marsilius de sancta Sophia*, and *Petrus Tussignanus*, who both being too-too confident in so vncertaine a signe (howsoever otherwise endued with singular skill and learning, as their learned workes doe yet beare witnesse to the world) in this point did erre and were deceiued. Their error should make vs looke better about vs, and not rest vpon this so vncertaine a signe alone, but to consider likewise of all such signes as doe commonly accompany women with childe, at great length described in the large volumes of ancient and later Physitians. And for this cause the most iudicious and learned Physitians are most sparing in this point: but the ignorant *Empiricke*, *woman-physitians*, and such, are most confident and assured in this so vncertaine and deceitfull a signe, which oftentimes turnes to the great preiudice and hurt of many a one: as of late the sonne of a *Iew* being an *Empiricke*, hauing sent to him the *urine* of a womans in the towne of *Delfe*, and not so much as once suspecting the woman to be with child, so farre was this runnagate from the true knowledge of the same, that hee administred vnto her a most violent purge, which wrought so violently both upward and downward, that in a short time not onely was she deliuered of two dead children, but shee also her selfe immediately after went the way of all flesh. But wee will prosecute this argument at greater length hereafter, and therefore we will here breathe a little.

CHAP.

CHAP. IIII.

Of the imposture, fraud, deceit, and cunning trickes which wandring water-mongers, roguing Empirickes, and such like cogging cozeners doe vse in deliuering their opinions concerning vrines.

Diuers actions
of *Vrin* mōgers
whereby they a-
buse the more
simple sort.

Nowbeit heretofore we haue in some sort laid open some of these impostures and deceits of such as doe abuse the world in this kind: yet will wee now in this Chapter proceed to lay open some more (for all, it were hard for any one) and that more fully then heretofore. This kinde of people seemeth to haue cast off not onely all honesty, and sold themselves to worke all manner of wickednesse with greedinesse: but euen to haue denyed all Diuinity and diuine prouidence. For they are not content to vse some ordinary slights and trickes to entrap and ensnare the more meane and simple sort of people, as viewing their *vrines* at a looking-glasse; sometimes running to and fro with the same, sometimes lightning a candle at the noone tide of the day, powring out now and then some drops of the same, and againe sometimes shaking it in the *vrinall*, smelling now and then to it (and I could wish they would taste it to) setting sometimes their *vrinals*, their cases, or both, before, or at the entry of their doores, to the view of the world, and all to the end they may, like cozening raskals, draw more water to their mills, and custome to their shops: But yet (which is most wicked and abhominable both before God and man) these imps of Satan doe to their former impostures, when they will not serue their turnes, adde such vnlawfull and damnable practices, as the Enemy of mankinde, that old Serpent hath taught them.

And thus are they not onely iniurious to themselves, and their owne soules, but doe endanger many a silly soule also, which commeth vnto them for this Diabolicall counsell.

counsell. This some of them doe performe by meanes of a ring, holding neere to their eare their finger with this ring vpon it, as though the Diuell did first round them in the eare the opinion and coniecture, which afterwards they deliuer to such as come to them to that end and purpose. And to the end more credit may be giuen to them, they doe openly professe, that such rings are in Venice openly to be sold. It was told me also that an *Empiricke-Surgeon* had such a Ring, who told wonders by the water, to the great wonder and amazement of many: to him I once also my selfe went with a water, who holding his Ring neere his eare, told me strangely in order the circumstance of the disease.

Coniecture of vrines by meanes of a ring applied to the eare.

And yet this manner of coniecturing by vrines is flatly forbidden vs in the Law of *Moses*, where it is said, *And man or woman that hath a familiar Spirit, or is a wizzard, shall surely dye, &c.* So likewise in *Deuteronomy*: *There shall not be found among you one that useth divination, or an observer of times, or an inchanter, or witch, or charmer, or consulter with familiar Spirits, or wizzard, or Necromancer. For all that doe these things are an abomination to the Lord.* Therefore dyed *Abaziah* King of *Israel*, because in his sicknesse, contemning God and good meanes, to wit, true *Physicians*, he sent to consult with *Beelzebub* the god of *Aicarón*. And Saint *Ierome* vpon *Ieremiah*, witnesseth the same. The like cariage furthered King *Saul* to that most miserable end.

All manner of commerce or compact with familiar spirits forbidden in Gods word.
Leuit. 20. 27.
Deut. 18. 10.
11. 12.

2 King. 1.

Ier. cap. 17.

1 Sam.

Hence therefore wee learne this, that howsoever the LORD doe not presently hearken vnto our prayers, and grant our requests, yet ought we not to haue recourse vnto the *denill*, who can neuer minister true helpe to those that worship him: but rather still instantly wee ought to implore and beg for the help of our most gracious GOD.

The *denill* likewise being a most cunning craftsman, makes choice of such vncleane and wicked persons, receiving them into his seruice, to the end hee may by their meanes more easily deceiue and intrap others: as namely,

What people are most usually employed in such impostures.

a perfidious Iem, an apostate and runagate Monk, an ignorant Parisa-priest, Uagabonds, cheating and cogging Knaues, busie bodies, charming old wives, with all the rest of such rake-hells: being inticed and indued (rather seduced) hereunto eyther by a certaine selfe-love, that they may be by this meanes more esteemed of: or else by their owne malice and wickednesse, that by such meanes they may defraud and cozen others: or finally, by couctousnesse and auarice the mother of all mischiefes. And some of these Villaines are yet fraught so full of this wickednesse, and brazen-faced impudency, that they dare goe yet further, by the *urine* to promise to detect such as are guilty of theft or any other grieuous crime: yea, and of witchcraft it selfe.

Poysoning and
witchcraft can
not be discerned
by the
urine.

I my selfe also know such *urine-mongers* (I thinke he rather deserued to be an *Iron-monger*) and counterfeit Phytician, who would tell very confidently by the *urine*, that the diseased were eyther poysoned or bewitched: and to the end that by his cogging and iugling hee might get a double reward, he would promise without any doubt to cure him. And if by any meanes, eyther from the messenger that bringeth the same, or yet otherwise, they can once learne that the diseased hath of a long time beene visited by sicknesse, then straight will they discern in the *urine* that the party is bewitched, making no question to cure the same. And often also they will confidently affirme, that there are some strange things, perhaps some liuing creatures, as frogs, &c. within their bodies, and if it shall happen that these Cheaters be sent for to the Patient, they will presently giue him some violent medicine, as *Stibium*, *Colocynthis*, &c. the which working excessively vpwards and downewards, they secretly shuffle and conuey into the *urine* such things as before they affirmed to haue been within the body: the which this so cunningly cozened Patient beholding, admireth the skill of this new *Asen-lapins*, who deserued rather to haue beene whipt for his paines, and his cares nailed to the Pillory. Of many other trickes

Another arraignment.

trickes besides the former, these impudent Rogues are not ignorant.

And thus it was reported vnto me concerning a certaine *Empiricke*, who had an artificiall Looking-glasse made, containing within it fayre water: in the which were living frogs swimming vp and downe, as though they had beene little devils suggesting to the knaue what hee should say concerning the *vrines* which were brought vnto him, as also concerning things stolen.

Some likewise there are, who onely by *Geomanticall* Iudgement of prickes, hauing looked vpon the *vrine*, will giue out their *vrines* by Geomanticall verdict of the disease, as also concerning the life or death of the party, the which impious diuination wee referre to witchcraft.

And some there be againe, who by erecting the figure of the *Heauen*, as they call it, will seeme to performe the same, which would seeme to be great *Physitian-astrologers*.

Some againe I know living at this day, who doe of set purpose apishly imitate *Geometers*, first measuring the *vrine* with a compasse, and then deliuering, I know not what oracles concerning the same. But whosoever doth vse any of the foresaid *Diabolicall*, *Geomanticall*, or *Geometrical* coniectures, besides the heinous fault hee committeth, he maketh moreover this *Semioticall* part of *Physicke*, concerning the signes of diseases, to depend altogether vpon coniecture.

But some yet vse a farre fayrer shew and colour to cloak their knauery, hauing certaine papers or bookes before their eyes, in the which are liuely represented all the severall colours of *vrines*, hold their *vrinall* neere vnto the same, and then not without great admiration and sterne countenance, like some learned clerkes (being notwithstanding but ignorant asses) pronounce their *Urinall-oracles*.

Some also haue their Studies in some corners fitted for imposture, performing their coniectures by cunning suggestion, or such like sleight. This kinde of imposture

Notable sleight
and cozenage
of an old wo-
man-physician.

practised a certaine old trot, who for her cunning in cast-
ing of *vrines* (as they call it) was esteemed not to haue her
fellow in all that Country. This goodly *gran-dame* sate
in her chamber hard by the street doore, when any came
to call for her, the daughter questioning in the meane
time with the party, (and that with so loud a voice that
her mother might easily heare all their talke) and learning
of them as well the disease it felte, as also all the accidents
thereof: the daughter runneth afterwards to a doore in
another corner of the house and calleth out this wise wo-
man, she then like some *Sibylles* Oracle, declares and tels
on with great confidence that which before she had heard
from her daughter.

Most of these villaines to aduance themselves, doe most
commonly contemne and backbite the most learned and
skilfull *Physicians*, extolling and aduancing themselves
and those of their owne society. And to get yet more fame
and reputation among the vulgar sort, they delight in the
name of traouelling *Physicians*, as also to be called *Jewes*,
Mahometans, and *Turke-physicians*: bragging also that
they had great Doctors for their fathers, and yet perhaps
are they Coblers or Tinkers sonnes, or else it may bee of
some bastardy breed, hauing fled their owne Country
for some infamous crimes.

Suborning of
old women vic-
all to Empe-
ricks.

These cozening knaues haue a custome when they
come to any Towne or Village, to suborne and hire some
poore old woman, who knowing well where sicke folkes
lie, resort to their houses, and tell them that there is lately
come to towne some worthy and famous *Physician* (a Do-
ctor at least) *Iew* or *Turke* out of *Turky*, bringing with
him most rare and exquisite remedies, yea and such as the
best furnished Apothecaries shop in the best City of the
Land cannot afford the like: and that besides all this there
are none like them in the Land for iudgement of an *vrine*.
The patient thus abused, sendeth his *vrine* by this trusty
old trot to this new come *Esculapine*, and returning back
again from him, aduanceth his skill about the skies, affir-
ming

ming with great asseuerations that hee hath hit the naile on the head, and not onely hit right on the disease, but on euery circumstance thereof. Then mayest thou see the people flocke apace to the Impostor, vntill such time as his skill waxe stale, and his knauery be discovered: then the gallant remoues the Campe, trussing vp bag and baggage, and goeth to some other place, where he practiseth the like imposture. And when it commeth to passe, (as too often it doth) that their patients dye vnder their hands, then are these foresaid women ready to plead their cause, affirming that it was no want of skill in them, but that their time was now come: that in the Hospitals where learned *Physicians* practise their best skill, there sicke and diseased doe likewise die. But on the contrary, if any patient shall happen to dye vnder the hand of the most skillfull *Physitian*, they will not faile to exclaime vpon him, that he hath killed him, to make him more odious among the vulgar sort. Now to the end their knauery may the better be laid open to the view of the world, I will here set downe the story of two notable cozening knaues, who liued not long since in *Dordreche* a famous towne in *Holland*.

Thesetwo lusty gallants hauing both of them spent that small stocke left them by their parents legacy, began to bethinke themselves of a new inuention to gather together some money. At length one of them, who was the master contriuer of the new tricke, speaketh to his fellow after this manner: *I will play the Physitian and will hang out an urinall to draw on the people, thou in the meantime get thee into some Alehouse where there be good store of company drinking, play the good fellow with them, drinking thy pot to theirs; now when as thou shalt see them merry, and perceine them well wet with bin, take thou occasion to brag and boast of the comming to towne of one of the rarest and most cunning Physitians that euer they knew, who can tell the most secret and hidden things by the urine, yea and that so farre doth his skill and cunning extend, that if diuers persons should make water in*

Notorious imposture of two cozening knaues in Holland.

one pot, he is able to tell the same: and further thou maiest al-
 so lay a wager, that unlesse he be able to performe it thou wilt
 pay for all that hath bene spent amongst them that day: but if
 he shall happen to hit the mark, that thou thy selfe shalt then goe
 scot-free: but mark narrowly, I pray thee, how many there bee that
 make water into the pewter pot, and make thou so many small
 scores under the side of the same, that I may perfectly know the
 number. These his pot companions accept of the wager,
 being altogether ignorant of the collusion of these two
 cogging knaves, and so deliver the pot to the Hostesse,
 who carrieth the same to this other impostor, being alto-
 gether ignorant of the whole businesse. The cozenor,
 knowing perfectly all the premisses, having powred it
 forth into a great urinall, lookes vpon it: then with a
 sterne, awfull, and disdainfull countenance, turnes him-
 selfe to the Hostesse, saying: What is the cause that thou
 shouldst after this manner come to undermine me, and thus to
 trie and sift out my skill? thou malepert woman, what a mis-
 chiefe brought thee hither? what base rogue hath suborned thee
 thus to cozen and deceive me? Looking againe on the vrine
 with a certaine counterfeit gravity, they were fixe in num-
 ber (saith the Impostor) who pissed in the pot, (the which he
 had secretly learned by the aforesaid scores) and for them
 all thou must pay me ere thou departest hence. This woman
 at the hearing hereof, as being ignorant of the whole mat-
 ter, was not a little amazed, but yet spake to him mildly
 after this manner: I know not what you meane by these words,
 but my friend, if the case stand thus as you say, I pray you
 pardon me, for they delivered me the pot, as you see, being al-
 together ignorant of any such matter. At length after many
 words, she payed him for all the fixe vrines, and at her re-
 turne she told her guests the whole circumstance of the
 matter. They admiring his so great skill and cunning,
 praised this his imposture aboue the skies: & after they had
 payed the Hostesse their shor, they repayed her also that
 which she had layed out for their vrines. The fame of this
 was so noysed abroad, that the people came flocking to
 this

this Impostor, as it had beene to some Fayre or Mart, but yet within a few dayes, for feare of being discovered, they both remoued their Campe to another place, where they might more cunningly and safely practise their imposture and cozenage. But we see how farre imposture taketh place, and how hard it is to beat reason into the blockish braines of the vulgar sort, which giueth sometimes occasion to some learned *Physicians* to betake them to their sleights and shifts, seeing this kind of dealing best welcomed of the vulgar.

Thus my first returne out of *Italy*, I came into *France*, and practised for a little space in the Towne of *Pithiers*: the Apothecary of the Towne told mee that there dyed there lately a *Physician*, who was for his supposed skill in the inspection of *vrines*, of no small account and fame; and yet hee told euery one most commonly that they were troubled with the *Rheuma*, the which hee sometimes affirmed to be fallen downe vpon the *lungs*, sometimes on the *stomacke*, *liver*, *spleene*, the *mother*, *kidneyes*, *bladder*, or the whole body: But this is but a trifle in comparison of their greater errors.

A *Physician* telling of nothing but *Rheumes* by the *Vrine*.

It is yet a great deale grosser, that if they can by any meanes hearken out that any one is troubled with *madnesse*, *deliration*, or *melancholy*, they straight iudge by their *vrines* that they are possessed, and so proue often an occasion of hauing recourse to *Confurers*, *Witches* and *Wizards*, forsaking by this meanes the true and euer-living *God*, and good meanes.

All long and lingring diseases likewise, as also all such as are accompanied with any strange or vncouth accidents, and such as are not obnious to the meane and shallow capacity of the more rude and ignorant sort of people, doe they by the inspection of the *vrine*, referre to *Witchcraft*, or the illusion of the *Diuell*: such be besides the former the *Epilepsie* or *falling sicknesse*, the *Apoplexie*, *Incubus* or *night-mare*, *convulsions*, especially the turning awry of the mouth or necke, the disease called *Catalepsie*, the *Letargie*,

gie, or such like sleepey diseases, together also with *consumptions, dropies, lakes, bloody fluxes, hystericall passion*, commonly called the *mother*, &c.

A lamentable thing it is to see the world so oppressed with these Impostors; but the greatest mischief, is that some yet colour their knauery with the cloake of Religion, the which I will instance in a liuely example.

Notable Imposture of a con-
iuring priest, af-
firming a wo-
man with child
to bee bewitch-
ed.

My wiues Brothers wife dwelling at *Amsterdam*, and liuing at this instant, was vpon a certaine time much oppressed with a great fit of sicknesse, and so farre as I could collect, *Melancholy hypochondriacke*. This woman hauing beene not very long married, was in doubt whether shee was with child or no, and by reason of her extremity, inclining rather to beleue that she was not. For this cause shee sent vp and downe to diuers places of the Countrey (as is the common custome, especially in long and lingring diseases, howbeit a very bad one) to know of *Physitians* their opinion concerning her *Vrine*, thinking this sufficient to free her from her disease. Now lately was come to the Towne a notable new cozener being a wandring Priest, giuing himselfe out for some great *Doctor* (as these knaues most commonly doe) especially amongst the vulgar sort. This womans *Vrine* then amongst many others was carried to him: after hee had a little looked there on, he asked the maid that brought it certaine questions, by the which he had learned that she had been sicke a long time, as also that she had had the opinion & aduice of diuers *Physitians*, who all notwithstanding had giuen her no ease. Hence the cunnicatching knaue takes occasion to promise wonders of himselfe, and that moreouer there was neuer a *Doctor* of them all able to cure this woman, the Impostor adding yet moreouer that she was bewitched. The maid asked moreouer whether shee were not with childe? He answered her, *that she was not at all so much as conceined with childe, but that for certaine she was bewitched, and that by such a one, as hee would haue sworne would neuer haue committed so wicked a fact: and did moreouer protest with great Oathes, that*

none

none besides himselfe was able to cure her. In the Cure he was very desirous to haue ioyned with himselfe a certaine Coniurer, who should daily mumble and mutter I know not what ouer the sicke womans head. Then would he himselfe administer vnto her certaine Physicall Potions, after the vse whereof shee should so perfectly recouer, that there should not the least remainder of her disease afterwards appeare: *And if thou wilt* (saith the Villaine) *I will goe with thee to see thy Mistrisse.* The maid hauing her wits about her, said, that this was beyond her commission, but that shee would first know her Mistrisses pleasure. The sicke woman being seasoned with true Religion and piety, would in no wise admit of any Coniurer, resolving rather to commit her selfe vnto the hands of God & good *Physicians*, then to haue any dealing with such iugling knaues, and yet some of her friends were very instant with her to vse the counsell of this cozener. A few dayes after her Husband my Cousin commeth to mee to *Alcmare*, where I then practised Physicke, bringing with him his wiues *urine*, and withall acquainted mee with the whole manner of her disease, together with all the accidents and circumstances thereof vntill that present time. After I had well viewed the *Water*, perceiving it to bee thin and cleare, with a leaden coloured circle, and small residence, I was of opinion there was great crudity in the *stomacke*, occasioning bad concoction therein; for such an *urine* doth most commonly argue some obstruction of the *spleene*, giuing notice also of *melancholy*: for this cause I did so much the more suspect that shee was oppressed with *melancholy*, hearing especially that shee had in her all the signes which *Galen* writes to accompany this *hypochondriacke melancholy*. So both by the *urine* and Husband's narration, I did collect that shee was troubled with this disease.

*Gal. lib. de locis
affect. cap. 3. & 6*

After many words to and fro betwixt vs, hee asked of mee whether I thought it meete they should follow the *Empiricks* counsaile or no: I answered, that in any case

K

they

they should beware of the same, and did further by many strong and forcible arguments and reasons, dissuade him from suffering his wife to use any such strong violent purging Physicke, prescribed either by *Empiricke* or yet any other, how skilfull and learned soever he were, there being especially some suspicion of being with childe. Wherefore my counsell was that shee should for a certaine time abstain likewise from any thing which might prouoke any loathing or distast to her stomacke, and to bee very circumspect for feare of procuring abortion. But in case she was troubled with the violence of any fierce and sharpe accidents, I wished him to aske the opinion of some learned and iudicious *Physitian*, and yet to beware of offering any violence to Nature. I appointed her therefore a good and wholsome forme of Dyer, as also some milde and gentle remedies fitted well for the purpose notwithstanding, and without any feare of offending her childe, with the which I sent her husband home.

Not very long after his returne homewards, shee was brought to bed of a faire daughter, and immediately after was wholly freed from her former infirmity. Where was now I pray you this bewitching vvhich this vvretched iugling *Priest* did prognosticate by the *urine*? What if this vvoman had used his desperate remedies? had not this Rakehell killed as vvell the Mother as the Childe? vvhich now through God his goodnesse haue escaped this bloody Butchers hands.

Many more examples could I produce concerning the grosse errors in this kinde committed by these *Sycophant-water-prophets*; but this for the present shall suffice, lest the Booke should grow to an excessiue bignesse, if stufed too full of such trash. But still this holdeth firme and vnanswerable, that the *water-guessing* vvhich *Empiricks* and such others use, is nothing else but meere imposture and cozenage.

CHAP. V.

Of the peruerse, preposterous, and too-too credulous simplicity of Countrey people, ignorant idiots, and diuers others of that stampe, together with their too great trust and foolish confidence which they repose in this diuining and coniecturing by Urines.

Now who I pray you can but laugh to scorne this foolish and simple sort of people, who being by these cozening knaues quite besotted, or rather (as I thinke) bewitched, are certainly perswaded that there is nothing in a mans body so secret and hid vvhich may not by the vrine be discovered. Wherefore they thinke they haue sufficiently played their parts, when as they haue sent their *vrines* to diuers Physitians, whether they be learned or vnlearned, roguing *Empirickes*, or toothlesse *old-wiues*, and whosoever amongst these can guesse or coniecture best, him or her doe they preferre, and relye vpon aboue all others. And this is the tryall whereby they vse to finde out the sufficiency and learning of a Physitian, being altogether ignorant what is to be performed by a true and learned Physitian. But it is hard to tell whether these Impostors themselves be more blame-worthy, or the simple & too-too credulous people, who do repose such trust & confidence in these lying and cogging Coniecturers by the same. If there were no such people to be found, then would these villaines also vanish away.

It is a wonder that the blockish stupidity of people should be such, as to belecue that any thing whatsoever may be coniectured by meanes of a stinking water thrust to our noses. Thus of late a foolish woman came to mee, and vvas very earnest with me to tell by the inspection of the *vrine* the sicke parties age: but after I had told her plainly that no such matter could by the *vrine* be discerned, she replied, that she had beene otherwise perswaded

Finding out of the age by the vrine after a strange manner. History.

by a very learned wandring Physitian; and that there were to be scene swimming in the *vrine* as many crosses as the party was tens of yeares old. I turning againe to this silly vvoman, told her, that I could perceiue no crosse at all in the *vrine*, and therefore by this reason thy husband as yet should not be tenne yeares old; but if thy sight be better then mine, put on thy spectacles, and see whether the crosses be swimming aboue, or fallen downe to the bottome of it. Shee gaping and staring a pretty vvhile thereon, was at length forced to confesse that she could see none at all.

Blockish as-
sentation.

These people are so bewitched with these iugling and lying knaues, that oftentimes they will confesse to see that which they see not at all, as I haue heard them tell of *U-lispiogle*, who at a certaine time perswaded a many people gathered together, that the wals of the house were all painted, when as yet there was no such matter, and yet none of all the company contradicted him saue one silly simple woman reputed for a foole. So blockish shalt thou sometimes finde this sort of people, that they will not bee ashamed to enquire of you whether you can see by the *vrine*, that the diseased hath falne off his horse, or off a cart; and whether hurt of a pistoll or other weapon.

A pretty merry
story of a coun-
try Clowne de-
manding to
know by the
vrine how ma-
ny rounds his
wife had falne
off a ladder.

Now to make this more plainly appeare, I will here relate a ridiculous, but yet true story which was to'd mee by an Apothecary in *France*. A Country Clowne at a certaine time brought to a Physitian, an *vrine* to looke vpon, and it being then winter and hard frost, he first dissolued it at the heat of the fire. The Physitian obseruing the fellowes simplicity, demanded of him whether it were not his wines *water*. The fellow answered that it was so indeed, but yet wished him to take a narrow view, and to tell him what he could further see in the same. The Physitian looking narrowly, obseruing it to be of a reasonable good colour, beganne to suspect some outward paine or ache. The Country Lob hearing of a paine, applauded the Physitians iudgement for the same. But from whence pro-

proceedeth (said he) this great paine of a leaden and blackish colour, which doth so vncessantly torment her sides? The Physitian hearing mention made of a leaden blackish colour, it was no hard matter for him to coniecture that it came eyther by some fall or blow: wherefore he asked the fellow whether his vvife had not fallen off some height. The woodcocke wonders at the Physitians cunning coniecture, and turning to him againe, saith; *Master, if you can tell mee where she fell, I will euer esteeme you for the best Physitian in all the Countrey.* The Physitian perceiuing the exceeding blockishnesse of this Clowne, and withall calling to mind the manner of their country cottages, did coniecture that his wife was fallen off some beame or ladder. *The Asse sweares a great oath, and (saith he) if you can tell me how many rounds high she is fallen, I will thinke you a craftmaster indeed, and will extoll you aboue all others.* At this the Physitian had much adoe to forbear laughter, yet biting all in, he began to consider with himselfe that the roomes in such houses are not very high, it may be (quoth he) she fell twelue rounds high. The Clowne bids him looke againe on the water, for sure there must needs bee some more. The Physitian looking downe towards the ground, bethought himselfe of some new stratagem; then with a stayed countenance turning to the Clowne, saith thus; *The way is very slippery by reason of the great frost, hast thou not fallen by the way and spilt some part of the vrine vpon the ground? I fell indeed (quoth the fellow) and spilt part of it by the way.* The Physitian hauing fished this out of him, with a graue and awfull countenance answereth him thus: *My friend, looke for the rest of the rounds of the ladder in the place where thou spilt thy vrine, for I can find no more then I told thee.* This simple sot did admire and wonder at this Physitian, as some great Prophet, and was rauished with an admiration of his extraordinary skill and experience, and giuing him exceeding great thanks for his paines, returning home to his cottage with some few remedies, did at length, and that not without great wonder and admira-

tion, relate and tell the whole circumstance of the matter as it fell out, among his fellowes and companions.

This sort of people is so full of blockish stupidity, that they will require to know by the *urine*, not onely such things as we haue lately mentioned, but will moreouer be inquisitiue to know thereby whether the *urine* which they carry be a Citizens or Strangers, as also where the party dwelleth: concerning the which I can tell yet as pretty a story as the former.

History.

There dwelt once at *Bruxels* a certaine *Physitian* of no small account and fame for his supposed *uromanticall skill*: to the which *Physitian* at a certaine time a country-woman carrying her husbands *urine*, goes in by the way to a Gentlewoman, whose tenant the country-fellow her husband was. This Gentlewoman seeing now so fit an opportunity (*which she had hitberto expected*) offered her to deceiue this *Physitian*, desired this country-woman, that she might carry the *urine* her selfe to him. The woman yeelding, she did as she desired. The *Physitian* narrowly marking the pot wherein the *urine* was brought to him, and withall obseruing that it was stoppt with a certaine hearbe which he knew grew no where but in one place, looking stedfastly on the Gentlewoman, whom he knew to be full of craft, did suspect some cozenage; wherefore studying to preuent the same, when the *urine* was powred forth into the *urinall*, with mature deliberation hee said thus; *This is neither the urine of a Gentleman or Townesman, but rather of some country Farmer, and further it was brought in at such a Gate.* The Gentlewoman hearing this speech was not a little amazed, and of her owne free accord did lay open to him the poore Farmers case, and could not wonder enough at the *Physicians* skill and iudgement: for this foolish woman did certainly perswade her selfe that he had found out all this by the *urine* onely.

This vaine babbling and coniecturing by *vrines* is so pleasing to the people, that they giue commonly most credit to him that lyeth and pratech most. It was told me
once

once that *Giffibertus Longolius* of *Colen*, a most learned and famous *Physitian*, at a certaine time was so vexed with the curious questions of a clown concerning his *vrine*, that he threw *vrine* and *urinall* both at once out at the window, v-
sing these words; *I am a Physitian appointed to cure diseases, & not a water-prophet to tell lies by an vrine.* That famous *Physitian* also, *Helideus Paduanus* of *Forly* in *Italy*, my much respected Master, with whom (when I lived at the Vni-
uersity of *Bologne*) I was wont to visit the sicke; was wont to reprove such country people as came to him with their *vrines* at a certaine houre to the *Hospitall* called of *life*, ouer the which he was set as their ordinary *Physitian*; he would I say checke these Country people when as they stood like blockes without answering his demands, expecting onely his oracle concerning their *vrines*, saying; that he was not within the sick: parties body, but that it was fit for them like-
wise to declare and lay open their owne infirmities, and then for him to consider of the *vrine*; and lastly, hauing thoroughly at-
tained to the full knowledge of the disease, to cure it accordingly. And therefore would he not alwayes giue credit to their owne report (being but poore people that came thus with their *vrines* to the *Hospitall*, as not being the custome in *Italy* to carry the *vrine* to the *Physitians* house, neither yet will they then vouchsafe so much as once to looke vpon it;) but sent vs his Scholers oftentimes vnto them, that wee might obserue and marke diligently, as well the disease, as the *Symptomes* and circumstances thereof, and relate them to him againe: which being done, then did hee appoint them such phy-
sicke as he thought fit.

A worthy
speech of *Giffi-
bertus Longolius*
of *Colen*.

And of *Helideus*
Paduanus of
Forly in *Italy*,

But at my comming home into mine owne Country againe, I found this foolish fashion of inspection of *vrine* in the *Physitians* owne house to bee euery where practised, and found moreouer the people so peruerse and froward, that when as I asked them concerning the manner of their diseases, with the accidents thereof, they would reply, That is the thing we desire to know of thee.

This foolish and vnadvised popular applause which
the

Women altogether vnfit to practise physicke.

the vulgar sort yeeld to these vnskilfull and vnlearned *Physitians* (for the more learned and honest sort of *Physitians* they most commonly contemne) giues occasion to them to kill the simple people without any punishment. It is a thing worth the wondring at to see what care the poore reasonlesse creatures haue of preserving their liues, and on the other side the small account man (appointed Lord and Ruler over all the rest of the creatures) maketh of it, while as hee committeth it to euery idle *Empiricke*, some of which haue beene trained vp in the mechanicall trades of *shoo-maker*, *mason*, &c. and such like, and in three or foure dayes making profession of this new trade of *water-monging*, are afterwards accounted famous and good *Physitians*, to whom thou shalt see the people flocke as to some Fayre or Market. Would we not account such a one for a very foole and idiot, who being now ready to dye of thirst, would refuse to drinke of a cleere sweet spring running hard by him, and would rather make choice of a foule stinking slimy puddle, it may be also further infected likewise with some noysome venemous vermine? And are they not to be reputed as foolish, who hauing skilfull *Physitians* hard at hand, seeke to such as haue neuer learned scarce their *A. B. C*? Is it not a great madnesse to seeke for helpe at the hands of women, who are for the most part altogether vncapable of any serious businesse, they boasting onely of some certaine remedies which they haue had perhaps from their husbands, or some body else, and tryed rather by experience in diuers particulars, then by any art or reason.

Some may here, it may be, reply and say, that howsoeuer it may be that they doe no good, yet are their remedies sometimes so mild and gentle, that they may safely be administred. But is not this more then madnesse thus to trifle away the time, and to neglect that golden opportunity of doing good, which perhaps may neuer againe bee recalled? Is it not better then at the first to haue recourse to the skilfull and learned *Physitian*? If thy shooes be torne wilt

wilt thou send them to a Carpenter to mend? If thy house bee cracked and like to fall, whether is a *shoe-maker* or a *Carpenter* the fittest man to vnderprop the same? And yet the life of a man farre exceedeth either of them. If a house be not well vnderpropd and fall, it may be built againe; and if a payre of shooes be spoiled, it is but the losse of the leather and the labour: but in the curing of a man, a small error may send him to his graue. Neither is this noble Science attained vnto in a yeare or two, (manie of the mechanical trades of farre inferiour note and condition, often requiring a longer time) but requireth a longer time to the attaining vnto the perfection thereof.

But the vulgar sort are so blinded, that they cannot see the truth, the old proverbe being true, that *the blinde cannot iudge of colours*: and yet doe these people sometimes falsifie the very literall sense thereof. And to this purpose I remember that *Euruius Cordus* maketh mention of a perfidious and blinde Iew, who not without the great admiration and wondring of many people (fooles sure they were, according to the proverbe, *Scultorum plena sunt omnia*,) all ouer richly arayed (like a silken *lack-an-apes*) in silkes and *Satan*, I would say *Satten*. sitting in his chaire, deliuered his graue oracles concerning the *vrines*: his maid sitting by him, and suggesting diuers things vnto him. And howbeit they finde themselues daily gulled by such cozening knaues, yet do they daily wittingly and willingly rush into the snares of these Impostors. And in this are they (as wee haue said) farre inferiour to vnreasonable creatures, both in the knowledge and prouidence of that which is good, and likewise hurtfull for themselues, being also well acquainted both by what meanes their aduersary may doe them harme, as in like sort not being ignorant of all the occasions and aduantages they may finde out against them. And thus doth the *Lizzard* being deadly wounded by the venemous *Viper*, recouer the former strength againe, by eating of a certaine hearbe called amongst the *Italians* *Graliga*, or *Gralega*, the which was

L first

A blind Iew
iudging of
vrines.

first found out by meere hazard and chance, as was related to me when I was a student at *Bologne*, the which because I thinke it will bring some delight to the Reader, I will here set downe.

The cruel com-
bate betwixt a
Viper & a *Liz-*
zard.

A certaine old man vpon a time perceiuing a *Viper* fighting with a *Lizzard*, laid himselfe down vpon the ground, to the end he might the better without their perceiuing of him, behold this battell. The *Lizzard* as being farre inferior in force to the *Viper*, receiues from the same a most dangerous and deadly wound, insomuch that the poore creature, being scarce able to stand on the feeble legs, was almost ready to fall downe dead, but comming a little againe to it selfe, it beginnes to creepe along by the Riuer side through long grasse, (the *Viper* in the meantime not at all perceiuing the secret retrait) to a certaine herbe growing not farre from thence, of the which hauing eaten a little, returning againe to this cruell aduersary, maketh againe a new onset vpon him as before. But this poore creature fared no better then before, receiuing as dangerous a wound for welcome as at the first, but yet hath againe the second time recourse to the former, and so well approved remedy, and with like successe as before. This old Father did much admire as well this cruell combat, as this rare and strange herbe, with the vertue thereof, and yet to the end hee might more assuredly know whether this herbe had in it such secret and hidden vertues, as hee beganne now to conceiue, in the meane time that this poore *Lizzard* went to renew the combat againe with the old aduersary, he pulled this herbe vp by the very rootes. The which when this desolate creature (hauing now the third time received the foile from this venomous vermine) missed, as her onely Antidote, being all bathed in blood, by her death makes an end of their quarrell. The old man hauing had this tryall of this herbe, relateth the same to the Physitians, with all that hee had seene. This herbe is now well knowne, not in *Bologne* alone, but in most shoppes in *Italy*, being ordinarily vsed against all man-

Galega vulgo,
seu ruta Capra-
ria, de qua vide
Matthioli com-
ment. in Dioscor.
cum addit. Casp.
Basil. cap. 46. lib.
3 & cap. 136.
lib. 4. & alios.

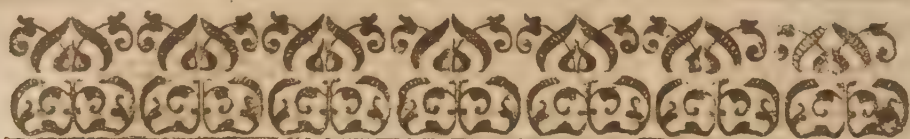
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ner of poysons, the Plague, and wormes.

By many other stories could I proue the like care and industry of beasts, which might also conuince and re-
proue the carelesnesse of men for their safety and securitie:
but that fearing to tyre out the Reader, I labour to bee
briefe. It resteth now to declare, that it is neither fit nor
expedient to carry the *vrine* to the Physitians house, and
farre lesse for him then by the bare inspection thereof,
rashly to prescribe remedies without the sight of the party:
but because this will require a more large and ample Dis-
course, we will referre the same to the next booke, toge-
ther with all the dependances vpon the same. Let it suf-
fice vs therefore, that hitherto it remaineth firme and
sure, *That the sole inspection of the vrine is very deceitfull, and
for this cause not at all to be trusted to.*

L 2

THE

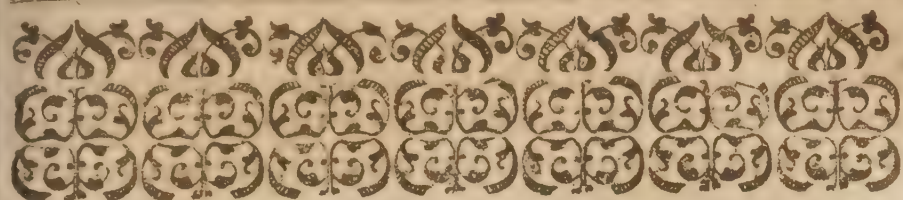


THE THIRD BOOKE.

THE ARGUMENT.

IN this third Booke is declared by what meanes the error of inspection of Urines in the Physitians houses had the first originall, the which uncertaine coniecturing hath beene a cause of no small damage to the diseased: having beene also a meanes, to make this part of Physick coniecturall, and so the more to be despised and contemned. For this cause it is declared, that neyther are Urines to be viewed in the Physitians house, nor yet to be sent thither to that end and purpose, but rather where the Patient dwelleth, the Physitian being there present himselfe. Afterwards is declared that Physicke ought not by this sole, improfitable, and inconstant divination, to be prescribed, unlesse the Physitian haue before seene the Patient: the right Method of curing diseases being drawne from certaine scopes and indications, and not from the sole fallacious inspection of urines. And finally is added, that Remedies are not to be prescribed in the vulgar tongue, and that by reason of the manifold errors and abuses which doe hence arise: and so at length is concluded, that the inspection of urines (especially as it is now adayes for the most part practised) is very deceitfull and uncertaine, neuer able to reueale and lay open vnto vs, the whole nature and circumstances of the disease.

THE



THE ARRAIGNMENT of V R I N E S.

CHAP. I.

How, and by what meanes this error of inspection of vrines in the Physitians house hath had the first beginning, being notwithstanding nothing else but an uncertaine coniecture, and by the which doth redound more damage and danger then profit to the Patient, and hath made this so noble an Art, base and contemptible in the eyes of most men.



O farre ought an honest, learned, and iudicious *Physitian* be from patronizing of any error, how old and inueterate soeuer it be, that it is his part rather to reprove by all meanes possible, according to his power, and labour to suppress the same, at which when they

The duty of a learned and honest Physitian.

winke, they not onely inuolue the more simple sort (alwayes apt to be deluded) into manifold dangers and misery: but doe in like sort incourage these cozening knaues to continue in their wickednesse. Therefore I hold it is the duty of all honest, and conscionable *Physitians*, not to winke any longer at this most erroneous and dangerous *romanticall diuination*, so grossly abused vntill this present, to the great preiudice of a many. Of the which hauing discoursed at large already, it is now time to beginne to lay open to the world by what meanes this *Monster* at first crept into this noble Profession.

The vulgar sort doth ordinarily ayme at an Apish imi-

By what means
this abuse crept
first into the
Profession of
Physicke.

*Omnes licentia
deteriores sumus.*
Terent.

tation of their betters, and being destitute of true vnderstanding, doe too much for the most part relye vpon the outward senses: and hence came it to passe, that seeing *Physitians* view the *vrine* in the Patients owne house, who hauing likewise by diuers interrogatories, together with the sight of their Patients, collected the nature and essence of the disease, from whence the cure as it were of it selfe, did voluntarily follow: the vulgar I say did presently beleeue that the euent of such a cure was to bee ascribed vnto the inspection of the *vrine*: thus being too-too much carried away by the outward sense, they began to adhere to this manner of inspection of *vrines*. Vnto this also were ioyned as great helps and furtherers, the prescription of remedies, and the description of *Vrines* in the vulgar tongue. Boldnesse did incourage them in their attempts, it being seconded by impunity; for all men by too great liberty (as saith the Comickall Poet) doe waxe worse and worse. Afterwards they were so confirmed therein, that they thought they had performed their parts, if at any time being amisse they sent their *vrines* to the *Physitian*, as being of opinion that he could by the same know both the disease and the place affected, the strength of the Patient; and finally, all that which belongeth to the Art of *Physicke*: and that moreouer hee was able to prescribe by the sight thereof, such fit and wholsome remedies as the state and nature of the disease did require.

They were further conceited, that whosoever had read any Booke of *Vrines* in the vulgar tongue, or yet scraped together any remedies euer vsed by any, were hee or shee the most wicked villaine, a runnagate rogue, a drunken Midwife, a stewes Strumpet, or of the like stampe, might safely and to good purpose practise this Profession, beginning euer with the inspection of the *vrine*, a thing so deceitfull, onely to be trusted to, that oftentimes in stead of health it hath beene the occasion of the death of many. Thus hath this peruerse and wicked custome (a most cruell Tyrant) so incroached vpon this noble Profession, that
now

now wee feare it is become like the Law of the *Medes* and *Persians*, which could not be renoked.

This custome so preuailing that cogging knaues & euery Rascal that could prate of an *urine*, began to be praised and extolled aboue the most skilfull *Physitian*; not by the vulgar sort onely, but euen amongst some of the better sort; gaue first occasion to some of the better sort of *Physitians* to imbrace this grosse abuse; some of them being hereto induced lest they should bee in lesse account then these Impostors.

Others no doubt were hereto induced by *Couetousnes* the mother of all mischief, both to practise this manner of inspection of *Vrines* at home, and to prescribe remedies also for the sicke. But this was not all, for some were not content with this, but to giue further content to the vulgar sort, some of them, and that not of the meanest ranke, wrote Bookes concerning the wiles and Caueats which are to be obserued in deliuering their iudgement by *vrines*, called of them by a faire and plausible word, *canteles*, or *caueats*: so that by these meanes not onely ministered they matter of cozening and deceiuing to all such as would imploy their wits that way; but did moreouer confirme the more simple sort in this so foule and detestable error: some likewise yet blowing these bellows by translating such bookes in the vulgar tongues to the great mischief of Mankind. And that this error is very ancient, doth plainly appeare, in that wee haue yet extant something written concerning this subiect by *Gordonius*, who liued about 300. yeares agoe. But more praise-worthy had it beene for these famous *Physitians* to haue stood in the gap, and in the beginning, like that renowned *Hercules*, to haue cut off this *Hydra's* heads. But *Anarise*, enemy to all goodnesse, what will it not doe? or rather make men doe? This made a famous *Physitian* of my acquaintance, dead a few yeares agoe, howbeit trained vp in the *Uniuersity*, and skilfull in his Profession, so much to addict himselfe to the practising of this Imposture, that hee got

Couetousnes a great & chiefe occasion of this Abuse.

Great gaine which a certain *Physitian* got by inspection of *vrines*.

most.

About 15. shillings sterling, much in that Countrey, and in that time.

most mornings (as was reported to mee by one of good worth) for the inspection of *Vrines* brought to his Chamber sixe Florins.

Notable imposture of an Italian Empiricke.

This so sordid and base lucre and gaine, made *Vrines* to yeeld a most sweet and fragrant smell to that mighty Emperour *Vespasian*. But such *Physitians* are much more to bee blamed then *Empiricks*, or any others who haue neither conscience nor honesty. This was not practised in the dayes of *Hippocrates* and *Galen*, neither is yet vntill this day in vse amongst the *Physitians* of best note in Italy; howbeit as *Poggins* maketh mention, it hath beene vsed amongst *Empiricks* and such Impostors: Such a one I know my selfe there, who sate vp oftentimes very late, writing out billes or receits for diuers and fundry diseases, the which afterwards hee put all in a bagge together, and in the morning when as people brought him their *Vrines*, and withall demanded his counsell, hee would thrust his had into the bagge to take out such a bill as by chance did first offer it selfe, saying in the meane time in the Italian tongue, *Prega Dio telamandi bona, Pray to God thou mayst draw good lucke*. Miserable and vnhappy was then their estate and condition, to whom in their need, not right, reason, and iudicious vnderstanding, but blind chance and fortune did minister aid and succour. The like haue I heard of a certaine water-guessing *Empiricke*, who had alwaies written in a readinesse three seuerall formes of Receits, and gaue vnto such as came to him for counsell, sometimes one of them, sometimes two, and sometimes all three, (and that after hee had told them wonders by the *Water*,) which were afterwards carried to the Apothecary, and there prepared for the Patient. But to returne to our purpose againe, the *Physitians* of any note in Italy do contemne still this manner of inspection of *Vrines* in their owne houses, as I haue my selfe seene in the two famous *Vniuersities* of *Padua* and *Bologne*, whereas neither would the Doctors of the Chayre themselues, nor yet any other *Physitian* of note or credit, vouchsafe once to looke vpon

The *Physitians* of best note & fame in Italy, contemne this manner of conjecturing by *Vrines*.

upon any *Vrine* brought to their owne lodgings, in this maintaining still their ancient authority, and prerogatiue; the which also the learned *Langius* doth witnesse. And would to God our *Physitians* had also retained the like authority; then had not these cozening knaues, ignorant *Empiricks*, women-*Physitians*, and the like, crept in so audaciously without any sufficiency into this Profession. *Sed venter non habet aures. The belly is a cunning craftsman.* And as Couetousnes was the cause that *Physitians* at first gaue way to this preposterous and peruerse custome; so the same Couetousnesse hath beene and is still the cause of continuance thereof vntill this day. Hence also commeth it to passe that such people doe so euery where abound, and are also so much accounted of in euery place, who being altogether ignorant of the Arts and all manner of literature, vphold their credit onely by this so vncertaine and deceitfull a signe. And so ignorant are they of the signes and causes of diseases, that if they heare of any paine in the side, it must needs in their opinion be a *Pleurisie*, whether the grieuance be in the externall parts or in the *Muscles*, whether also fixed about the *liuer*, *spleene* or *kidneyes*: and thus is it an easie matter for any ignorant Idiot or old wife to become a *Physitian*.

Now howsoeuer this old, inueterate and tyrannicall custome hath hitherto so preuailed, that euen the most famous and learned *Physitians* by reason of the Peoples importunity are often forced to giue way to this inspection of *Vrines* in their owne houses; yet doth it very much differ from others manner of dealing, both in that they refrain from these fooleries, lyes, pratling and babbling, which these Impostors doe practise, as also they will sometimes confesse that it were a great deale better to see the Patient, then thus by the sole and vncertaine inspection of the *vrine* to giue forth a doubtfull Oracle. And yet further, the most carefull and diligent *Physitians* are not ashamed to inquire into the state and nature of the disease before they will giue out their iudgement concerning the

M

same:

Langius Epistol.
lib. 2. Epist. 41.

same. And if at any time they shall happen to meet with some folkes *more nice then wise*, who will not accordingly answer their demands, they will bee the more sparing in prescribing them any remedies, vntill such time as they be better acquainted with the state and nature of the disease. The most of them also and the honestest would willingly that this so wicked and peruerse custome were quite abolished, to the end they might more readily and assuredly proceed in their cures. The Impostors on the other part trusting to their *Vrinary* coniecture only, and catching at that they can lay hold on from the mouth of another, thus dallying with the precious life of man, doe administer to the silly people their most dangerous and deadly poysons, making tryall of their most dangerous remedies vpon so noble and worthy a Subiect. And to such doth properly belong that Picture of a *water-prophet*, or *water-guesser*, which thou mayst see set downe by the aforesaid *Langius*, whose *Goddesse* may well bee *Moria*, or *foolishnes*, as is there to be seene. These rude and ignorant sorts therefore are in no case to bee compared with our learned *Physitians*, as being altogether ignorant as well of the causes and signes, as of the seuerall *symptomes*, and so consequently of the right cure of the disease: whatsoeuer disease is in the belly, is vnto them the *Chollicke*; whatsoeuer disease in children, to them must needs bee the *Wormes*; and whatsoeuer disease troubleth a woman, it must needs bee the *Mother*. If the sicke bee troubled with a *Cough*, then must it needs bee of some great cold congealed inwardly; howbeit it may often proue a *Pleurisie*, inflammation of the lungs, or a *Consumption*. If any complaine of a paine in the ioynts, by the *vrine* they will guesse that the party is plagued with the *French-Poxe*, as most Women who take now vpon them both *Physicke* it selfe, and that part thereof which is called *Surgery*, call an *Ulcer* a *Canker*: as of late a certaine Impostor being asked of what disease his Patient lay sicke; answered, *hee was not able to expresse it in the vulgar tongue*; and yet the villaine had not so

so much as one mouth-full of *Latine*. It is therefore the part and duty of all honest, ingenuous, and conscionable *Physicians*, to aduance and set forward the truth, and to labour and indeauour our selues, that not onely this part of *Physicke*, but also all the rest may be freed from all manner of fraud and imposture.

Now vntill such time as this foolish and *water-monging* Trade (which maketh the Art of *Physicke* coniecturall, contemned and exposed to the mockage of the most) be amended, *Physicke* I doubt will neuer bee restored to her ancient grace and dignity.

I confesse indeed, that *Old Dogs* are hardly brought to the eye; yet must wee not cease to do our best to purge our Profession from all errors crept thereinto, and namely this: and if wee cannot preuaile, yet I am perswaded that all honest people will take this our paines in good part. But concerning this matter we will discourse more largely in the Chapter following.

CHAP. II.

How necessary and needfull a thing it were, that the Vrines of such as be sicke, be no more carried to the Physicians house, but that rather they are to view them, and giue out their iudgement vpon them in the Patients owne house, and that onely.

Now, by that which hath beene spoken already, it is more then manifest, that it is not possible to declare or finde out euery feuerall disease in a man or woman by the sole inspection of the *urine*: for what else is this vaine coniecturing by *urine*, then to commit the whole Art of *Physicke* to bare hazard and fortune? the which being carried as with the winde, doth encline sometimes to one side and sometimes to the other, floating vp

and downe vpon the deepe Sea, in danger euery way of drowning.

Causes mouing
this abuse still
to bee maintai-
ned and conti-
nued.

One chiefe and principall motiue of this is *Con-
fusions* and *Anarice*, together with a sottish ignorance. For when as these people did once perceiue that for a small trifle they might haue their *vrines* viewed, and some remedies appointed them, they were certainly perswaded there was no more to be done, being especially vnwilling to be at any further charges: by which meanes it often commeth to passe, that neglecting the fit and conuenient time and opportunity of doing themselues good, they wish (*but alas too late*) they had been wiser. And others againe are so obstinate in their idle opinion, and high conceit they haue conceived of the *vrine*, that thou canst neuer driue this fond and foolish conceit out of their muddy braines, not if thou wouldest *bray* them with *Salomons foole, in a mortar*.

Good and lear-
ned *Physitians*
ought not to
winke at com-
mon errors.

As for our own *Physitians* (howsoever I am perswaded it be sore against many of their willes) yet can I not altogether excuse them for conuiuing and winking at so grosse an error, it being a meanes of maintaining the multitude in their erroneous opinion. Neither yet is this sufficient that in their assemblies and meetings they raile against *Empiricks*, and these *Water-mongers*, since this their speech keepes within doores, and breakes no further forth.

Casuall euent
not to be trust-
ed to.

And howbeit it bee not in our power to punish the delinquents in this kind, yet is it our part and duty to lay open to the view of the world the errors and grosse abuses committed by these deceiuers. I doe not indeed deny, but vpon sight of the *vrine* carried to some discreet and learned *Physitian*, the Patient hath now and then attained to his former health againe; yet hath this beene when the *Physitian* hath by his seuerall interrogatories learned the whole nature and circumstances of the disease: for otherwise they were but casual, and not to be attributed to the meanes so vnaduisedly prescribed: but nature it selfe being

in good plight, was able of it selfe to encounter with the disease, as also to overcome the same; the victory whereof, this vnadvised and rash remedy at that same time and instant exhibited to the Patient, doth appropriate vnto it selfe. And yet the same *Physicians* if thou shouldest aske them, would ingeniously confesse that it were farre better for them once to see the Patient himselfe, then his *urine* twenty times brought to him, and would willingly wish that this manner of viewing *Waters* were quite banished out of the common-wealth, which I make no question hath cost many a man and woman their liues.

The bare inspection of the *Urine* only is to small purpose.

But it may bee some will reply that wee plead for our owne profit, and that by this meanes our Fees grow the greater.

Obiection.

To these people I answer, that if they make so small account of their health, which is to bee prized farre aboue Pearles or Precious-stones, they deserve to smart for their sordid and base niggardly Couetousnes: howbeit the honest and conscionable *Physitian* doth alwayes ayme chiefly and principally at the health of his Patient, preferring it before any sordid lucre or gaine.

Answer.

But put yet the case that the intention were such as they most falsly lay to their charge; yet would this neuer overthrow the necessity of the presence of the *Physitian* with his Patient, or yet giue any more strength or authority to this *Water-prophefying* Profession. Most of those people notwithstanding thou shalt see so liberall & open-handed to any *runnagate Raggamuffin*, that will prate of his owne sufficiencie in this Profession; who would grudge to bestow a Fee on an honest *Physitian*, who besides that hee would giue them good and fit remedies according to the state and nature of the disease, not omitting or letting passe over the fit and proper opportunity of doing good; they might often also saue some charges in their purses, which they first bestow vpon such cozeners, and are forced afterwards to bee at a new charge againe with a learned and honest *Physitian*, when perhaps it is too late, and yet

The vulgar sort ordinarily more liberall to Impostors, and cozeners, then to honest and learned *Physitians*.

might

might easily haue beene effected at the first.

Story of a rich
Miser sending
his vrine to the
Physitian, and
smarting for his
couetouinesse.

The same may also come to passe in sending the *vrine* to a learned and skilfull *Physitian*, yet ignorant of the state and disease, as it hapned of late to a rich man here in the Towne of *Delfe*, who being assaulted with an *intermittent tertian ague*, sent his *vrine* to a *Physitian*, otherwise of sufficient skill and learning, who immediately appointed to him a purge, which he tooke in his fit, and vpon the taking thereof fell into great extremity, whereupon he sent presently for another skilful *Physitian* from the *Hage*. Being come, the sicke begins to raile on the other *Physitian*, and *physicke* he had giuen him. *Anthony Harwer* (for so was he called who came from the *Hage*,) desired to see the bill wherein the others remedy was set downe, the which hauing seene, he commended it, and withall asked whether the *Physitian* had beene with him or no. Hee answered, that he had not beene with him. The other smiling, replied; *Blame not your Physitian* (learned enough as appeareth) *neither yet his physicke, which was by him to good purpose appointed; but thou thy selfe art to be blamed, who didst not take it in due and conuenient time. It is well, thou hast counsell according to thy pay, for if thou hadst called thy Physitian to thee, hee would easily haue overcome a Feuer so easie to bee cured, and would on thy good day being free from thy fit, haue giuen thee thy physicke, and so shouldst thou not haue needed for so small an accident to haue beene at this cost to haue sent for me, the which is occasioned by thine owne fault and oversight.*

Another obiection.

But I heare some say, Admit that it is fit that the richer sort, and such as are of meanes and ability, send for the *Physitian*, to haue his counsell and presence; what if the *Physitian*, by reason of distance of place, or otherwise of his manifold employments, and losse which it might be to him, cannot conueniently afford the sicke his personall presence?

Answer.

In this case it is the part of the country and neighbours about them, to conuey such poore people, before the disease grow strong vpon them, to some Towne or City
whereas

whereas good *Physitians* make their abode, to the end they may be daily visited and cured as well as the richer sort: and in this case I thinke no honest and religious *Physitian* will deny them his aduice. If this cannot bee effected, they ought to be sent to the Hospitals, whereas are appointed *Physitians* of purpose freely to cure such silly poore sicke people. Or yet if such Hospitals bee not alwayes to be found, or if they haue no friends in a Towne, nor any acquaintance, at least it is to bee hoped they will find some compassionate people, who will extend the bowels of compassion, in providing lodging, with other things necessary for them. And no doubt but they shall likewise find some honest *Physitians*, who in such cases will afford them their counsaile, as *Hippocrates* commands in his precepts. For this cause and purpose such Cities and Common-wealthes are much to bee commended, which haue in them such publike Hospitalls, vnto the which in time of need, as vnto some place of succour and refuge, the sicke and distressed people may hane their refuge and recourse. No lesse praise-worthy is such a City or Common-wealth, which doth maintaine at their owne cost and charges some *Physitians*, to the end they may in time of need more easily be helpfull to the poore, sicke, and diseased people.

Laudable custome of such places as maintaine publike Hospitals, where also *Physitians* are entertained to looke to the poore when they are sicke

But it may bee yet further demanded, what if none of the former can bee performed, the disease perhaps being so hot and acute, that neither will it admit transportation to the place of the *Physitians* abode, neither yet is it safe to delay the matter any longer? In such a case I confesse, if no better may be, the *vrine* may be sent to the *Physitian*, providing it be sent by a discreet messenger, declaring by him the whole circumstances of the disease, both the beginning and encreasing, together with the time of the continuance, and all the accidents thereof, and then it might bee perhaps to some purpose. And thus might the *Physitian* rather vse some remedy then none at all: Howbeit yet, as we haue said, it were much better

When and with what caueat the *vrine* may be sent to the *Physitian*.

we did see the patient himselfe, and then to consider both of his *vrine* and all other circumstances of the disease.

The vncertainty of this coniecturing by *vrine* hath beene often obserued, not by my selfe alone, but by many other honest Physitians also, so that when as I had well viewed the *vrine*, as also afterwards appointed such remedies as in my iudgement were then fitting for the disease: that being immediatly after called to some of the same patients, I haue found the same remedies to be quite contrary to the disease, and haue beene hereupon forced to alter and change againe the said formes of remedies; and this I dare sweare, that a number of other Physitians are of the same opinion with me, if they beare any loue to the truth.

The foolish custome of some people to try the Physitians skill by the *vrine*.

Some are also of this foolish and idle humour, that they will come with their *water* to the Physitian, and that onely to heare what he will say concerning the same, not demanding any remedy for their disease: now this is the highest degree of folly; for what is this else, but as if one should say, I would willingly know my disease, and yet it is not my purpose to part from it; euen as if a man which hath receiued some dangerous wound, would shew the same to the Surgeon, and yet would not haue it cured. But let such people beware, lest thus dallying with their diseases, the time and opportunity of doing themselues good passe not away.

It may be yet perhaps demanded, but what if one be amisse, yet not so extreemly sicke, but that yet he is able to trauell abroad; In such a case, I say, may not such a one carry his *vrine* to the Physitians? I doe not deny it, if hee obserue such cautions as are in this case to bee obserued, and that withall he acquaint the Physitian with the whole circumstances of his disease. And how I pray thee can the Physitian giue thee sound and good counsaile for thy disease, vnlesse he vnderstand thoroughly the originall and ground of it, together with all that concerneth it; for better it is to deny thy helpe to the sicke, then by thy temerity and rashnesse to precipitate him into extreame danger.

ger, or yet (as *Empirickes*, *women-physitians*, and such like) to cure him casually and by meere chance and hazard. This is then the summe of that which hath beene said, that if any shall bee so sicke that they are not able to come in their owne person to the Physitian, they shall not send their *vrines* to the Physitians houses, much lesse to these cogging and cheating *Empiricks*, &c. but shall with all speed and diligence send for a Physitian both learned and well skilled in his profession, who shall not then onely view their *vrines*, but shall in like manner well weigh and consider of all the rest of the signes, being present himselfe with the patient, and so shall be more able to cure the disease. This seemeth the Wiseman to command in these words: *Give place to the Physitian, for the Lord hath created him: let him not goe from thee, for thou hast need of him.* He saith not, Send thy *water* to the Physitian. Let vs not then like the Physitians of *Alexandria*, followers of *Erasistratus* (who attained to all their skill in curing diseases by the onely reading of bookes, and were so idle loytering lub-bards, that they were perswaded they might attaine to the perfect knowledge of herbes by the pictures of them onely) by the sole coniecture of *urine* brought to our studies, aduenture on the practice of this so noble a profession, & our *Galen* very fitly calleth such *ἐν τῷ βιβλίῳ νοσήσαντες*, that is, *Saylers by their booke only*; who learning all their Art of Nauigation by some Geographicall Cards, doe suddenly with their ship rush vpon some Rocke, vnto themselves altogether before vnknowne: euen iust so fareth it not onely with our cozening *Empiricks*, but with all such Physitians also as doe too much relie vpon this so vncertaine coniecture by *vrines*.

The Physitian
ought to see his
Patient.

Eccles. 38. 12.

Against booke-
physitians.

A pretty com-
parison.

And for this cause also did *Heraclides Tarentinus* not vn-
fictly compare such counterfeit Physitians to *Prators* pub-
like Cryers, who in the Marker-place among the great
prease of people did liuely set forth any fugitiue slaue, both
in his apparell, stature, feature, colour of haire, &c. whom
notwithstanding if he had beene sitting hard by their el-
bow,

Another.

how, they could hardly discern. After the same manner doe our *water-mongers* also, who not hauing seene the party, yet will they by the *urine* liuely set him forth in his colours: yea so *Lynceus*-like cleere-sighted are these *Impostors*, that not onely doe they presume to take vpon them to discern by it the temperature and state of his body, but the disease it selfe also, or whatsoeuer is amisse within him, although they neuer haue seene the party: yea and if they should meet him in their way yet would they neuer know him, much lesse his disease, and that for very good reason, in regard they would find the case farre otherwise, then they had by the deceitfull *urine* heretofore iudged. But howsoeuer it will proue a hard matter, and full of difficulty totally to abrogate this so inueterate error, yet shall the danger of this manner of coniecturing by *vrines* plainly appeare to the eyes of the most iudicious. And if this abuse were reformed, then would no more trust be giuen to these malepert, iugling, and cheating knaues. But we will now proceed to lay open and declare how dangerous a thing it is by the sole inspection of the *urine*, without the sight of the patient, rashly to prescribe any remedies, especially such as be most generous, to wit, *purging* and *bleeding*, the which wee vwill proue as vwell by reasons as examples.

CHAP. III.

That vpon the sole inspection of the urine, Remedies ought not to be prescribed to the sicke, except the Physitian being present by them, doe first obserue all the rest of the signes, which doe in like manner belong to the perfect knowledge of the disease.



Of the vncertainty of this signe of *urine*, in diseases, together with the manifold errors committed by *Empirickes* and others, as also the beginning and occasion of the same, we haue said sufficiently already: Now let

vs yet proceed & declare how vnfit a thing it is, vpon the sole sight thereof, without weiging the rest of the signes by the sight of the Patient himselfe, to proceed to the cure of the disease: let it not therefore seem strange, if we instruct the ignorant, and discover the fraud and imposture of couetous and cozening knaues, vsurping to themselves (but falsly) the name of *Physitians*. Neyther yet doe we find fault with their impostures and cozenages, for any hatred or ill will we beare them, as being of the same profession with vs, according to the common prouerbe, *Figulus figulum odit*: One begger is woe, when another doth by the doore goe: the which I thinke no honest vpright hearted man will iudge. For, this we doe onely out of that feruent affection wee beare to our neighbour whom wee see so to be gulled.

Is it not fit to cleanse the Wheate from the Tares? Is it vnseemly to defend and maintaine honest and simple people from the impostures of cozeners and deceiuers? When the Iudge punisheth offenders, is it not to maintaine honest men in their right, and that not for any grudge or malice he beareth to the party, but to defend the innocent, the widow and orphanes from oppression. The Father in like sort chastiseth his sonne, to reclaime him from his disorderly courses, and that when he commeth to yeares of discretion he may liue an honest man: wherefore while as wee see that errors and abuses haue crept in into this noble Profession, shall wee not be thought to haue betrayed our profession, and with it mens liues, if wee giue no warning of the same? Is it not our parts, when we see a stumbling blocke, or a stone, laid in our blinde neighbours way, to remoue, or at least to doe our best to remoue them out of his way.

As for our selues, if all things were well weighed, it may be, our gaine would not proue so great as thou imaginest, in regard there commeth often to vs no small profit by the errors of *Empirickes*, and such like scumme and offscowrings. As for my selfe, I may boldly auouch, that I haue reaped as much or more gaine and commodity by

Errors ought to be reprobued & banished out of the Commonwealth.

Great gaine commeth often to good Physitians by the errors of *Empiricks* & others.

them which haue at the first beene preposterously cured by those abusers, then by them to whom I was my selfe at first called. This will many moe besides my selfe, I thinke, confesse. Now if we had beene called to them at first, then might they haue beene more speedily, with lesse danger, and paine to their purses, cured at first.

And wheras it may be objected, that some of our learned, iudicious, and as they call them, dogmaticall *Physitians*, do still vie this coniecturing by *urine* after the manner wee haue declared, prescribing likewise some Remedies, which if they help not the Patient; yet doe they doe him no hurt, and that onely lest they should seeme to doe nothing: such I say doe in this as absurdly as the Mariner, who in the greatest storme and tempest committeth his ship to the discretion of the boysterous windes and raging waves of the Sea. Neyther ought the *Physitian* to entertaine this base and beggarly custome, fearing lest if they goe from him, they should carry the same to some *Empiricke*: but this should rather be a moriue to make them warne the Patients to beware of being bewitched with this so dangerous and tyrannicall a custome.

It is the part of the Patient to send for the *Physitian*, who shall then best be able to obserue his disease, with all the signes and circumstances thereof: Now if any will come to vs, and not lay open their disease, it were better to send such Asses home without any counsell; for sending *Physicke* to parties whose diseases thou knowest not, thou maist be a meanes of furthering them to their end, being vnprepared, and so likewise endanger their soules.

But admit the *Physitian* be present, yet is it not sufficient that he play his part, but likewise the sicke, and such as assist, and minister vnto him, as also other outward things, which might much hinder the cure, as our renowned *Hippocrates* doth teach vs, the which things the *urine* will neuer be able to shew vs. The danger which may ensue vpon the vnadvised prescribing of remedies vpon the sole sight of the *urine*, we haue already declared by the example

Hipp. aph. 1. lib. 1.

ple of a white *vrine* in a phrensie. If also the *choles* be carried vpwards, and by casting and reaching voyded away, it will come to passe that the *vrine* will be crude, and of a whitish colour: and yet if in this case thou shouldest appoint hot remedies in this hot disease, it is apparent into what danger thou callest thy Patient. In like sort if the sicke shall lye long languishing of a *Dropsie*, proceeding of a cold and weake *Liner*, the *vrine* being for this reason of a reddish colour, and shall send his *vrine* to the Physitian, and he thereupon shall presently prescribe *Phlebotomy*, shall he not by the same meanes hasten this crazy carkeis to the graue? No man of vnderstanding, I thinke, will deny it. Now of the disposition of such a *liner* (howsoever the body was not swolne) I will here relate a true story.

At my first comming out of *Italy*, I came to the towne of *Pibiers* in *France*, whereas I practised Physicke for a while, and among diuers other Patients whose cure I had vndertaken, there was brought to me the *vrine* of a certaine *Priest*, who had now a long time lyen very weake, all naturall strength and vigor almost sayling him: now the *vrine* was very red coloured and thicke withall, insomuch as I had no small suspicion that the sicke was diseased of some hot acute disease proceeding from an extreame heate and ebullition of the blood. I enquired therefore of him that brought the *vrine*, whether his Master had been long sicke or no? He answered that he had kept his bed these three moneths at least. The which hauing heard, I could not but wonder at the *vrine*, and the strangenesse of the same. Wherefore I enquired of him againe, whether he felt not some paine, and as it were some weight vnder his right side? The Seruant auouching that it was so, I enquired whether hee was not troubled with some loosnesse, as likewise if his ioynts were swollen? The Seruant answered, That hee voyded by stoole great abundance of bloody excrements, that his belly was very lancke and flat, his body dry and withered, and that his feet were not at all swollen. Hauing vnderstood all the premisses, I said I thought it fittest to see the sicke before I

Instances in some cases, wherein the *vrine* may deceiue vs.

Of a *Priest* sick of a Feuer he-
Sticke, with a long continued loosnesse, killed by misskillfulness and too much trusting to the *vrine*.

Facies Hippocratica. Hippocr. prognost. lib. I.

The Impostor
goeth about to
cure him as sick
of the French-
pox.

should administer any Physicke to him, lest trusting too much to the false flattering *urine*, I should let him blood, which might perhaps be an occasion of great mischief to the sicke. The Seruant acquainted his Master with my message, and vpon that occasion the next day being sent for, when as I came to him, I found death written in his face already, hauing such a face as is commonly called *Hippocraticall*, described by the famous *Hippocrates* in his predictions, to wit, a sharp nose, his temples fallen, hollow eyes, &c. and withall, his excrements were bloody, like the washing of raw bloody flesh, the which doe most vsually come to passe by meanes of the imbecility and weaknesse of the liver. The Pulse was small, weake, and somewhat quicke, such as doth most commonly accompany a *Fewer heeticke*, or *Consumption*. I enquired of him what had beene the originall cause thereof, and how long he had beene troubled with it. He told me among many other things, That at first hee had used the counsell of a certaine *Empiricke*, who had most grieuously tortured and tormented his poore carkeis with most strong and violent remedies, confidently maintaining that his disease was the *French pox*. He said moreouer, that he had laboured to cure him (rather kill him) with such remedies as doe violently loosen the belly, from whence hath proceeded this extraordinary fluxe, continuing with me now these two moneths at least: neyther yet haue I sent this fellow away, howbeit, as I am now much afraid, the Author of my mischief: and for any thing I can as yet perceiue, I waxe daily worse and worse, my whole strength being now almost quite decayed, wherfore I am now purposed to send him away packing. Moreouer, as concerning the signes of the pox, I found none at all, and so farre as I could collect by his owne relation, there were neuer any at all.

In the meane time while we were thus talking our *Empiricke* came in. This worthy Knight (call him knaue if you please) was a Baker by profession. This saucy Iack, like some proud *Thraso*, did maruellously expostulate with the Patient

Patient for sending for me : a great cause indeed to chide poor Pamphilus. Some certaine big words did this Braggadochio breathe out, as is the manner of these men, howbeit to small purpose : adding moreouer, that none could cure him besides himselfe. Sometimes he said he was sicke of the pox, prating of many other idle things not worth the rehearfall : and presently againe would he affirme, that hee had a stone in his bladder as big as an egge, and that hee would be content to be hanged if it were not according to his words. Wherefore perceiuing it would be to small purpose to vse reasons against one, who could be little bettered by the same, or by any sharpe reproofe, I only answered him thus briefly, *My Friend, I came not hither of mine owne accord, but being sent for : and now so farre as I can perceiue, the patient hath need of present help ; wherefore I thinke it fittest to administer vnto him such things as may by little and little stop the flux, or else in a very short time his vigor and strength will quickly perish and decay. As for any signes eyther of the stone, or of the French pox, I find none at all.*

Whiles I was thus talking, he betaketh him to his heels in a great chafe and rage. After I had appointed his dyet, and such gentle remedies as I thought fittest, I departed homewards. The third day after, the seruant came to me againe, acquainting me that his Master was now much better then heretofore, I still wishing him to continue in that course I had appointed him. But yet not resting content with my counsell, sends yet his *vrine* to another *Physitian*, who vpon the sole sight thereof, without any further, appointeth *Phlebotomy*. These blockish people, (notwithstanding I had strictly charged the contrary, & disswaded from bleeding, whatsoeuer encouragement they might seeme to haue from the *vrine*) did with speed put the same in execution. Whereupon hee was like to haue yeelded vp the ghost. Of which being aduertised by the seruant sent againe vnto me, I told him that the *vrine* had deceiued the *Physitian*, & withall vndone the patient, wishing they had better followed my directions, & that now his only course

was

Phlebotomy
prescribed
without the
sight of the
party, by the
vrine only, hast-
neth the sicke
to his end.

was to provide himselfe for another world. The servant was scarce come within the doores, when his master verified my prediction. The friends desirous to know whether the *varlets* words concerning a stone in the bladder, would proue true, caused him after his death to be opened, but no such matter was found, howbeit this Rogue had pledged his necke on the same.

Not safe al-
waies to let
blood when the
vrine is red.

Wherefore here we may learne, that it is not safe vpon the sole inspection of a red *vrine* presently to appoint bleeding, since the same may proceed sometimes of a crudity and weaknesse of the *liver*: and in this *Priest* was such an imbecillity conioyned with a *Fewer Hellicke*, and therefore his bleeding proued to be his bane. And that wee ought not rashly vpon the sight of a red and thicke *vrine*, prescribe *Phlebotomy* (whatsoever *Auicen* and the *Arabian Physitians* do hold) it is a thing not to be doubted of. It is then apparant how dangerous it is to prescribe remedies vpon the sight of the *vrine* onely, as also how deceitfull a signe this is.

A pretty de-
scription of a
water-prophet.

And to this purpose is not impertinent a pretty Story which *Langius* relateth in his Epistles, where hee maketh mention of a certain Apothecary being a Jew, hauing at the very entry of his shop set a carued Image of a foole, apparelled with a party-coloured coate, and a red hat on his head, who holding out an *Urinal* in his hand, fleering as fooles use to doe, seemed to shew the same to the beholders. A *Physitian* being there by with *Langius*, maruelling what this might meane, entring within the shop asked the Jew concerning the meaning of this matter. The Jew answered, that he had heard both from his Father and Grand-father ha-
ning both beene *Physitians*, that such *Physitians* as by the fallacious iudgement of *Urine* doe attempt to know and discerne the disease together with the causes of it, and the place affected, are fooles like vnto him, who did mocke and laugh to scorne their rash iudgement of the same, whom for this cause hee had set for a *Signe* before his shop dore. So free and ingenuous a confession of the truth in this matter, may one seldome heare among

Ingenious con-
fession of a Jew

among our Christian *Water-prophets*, before whose doores such Signes were very fit to be set vp.

It is not then sufficient to content our selues with the bare inspection of the *urine* sent to vs; but it is our part to visite the Patient, yea often if it bee possible, and *Hippocrates* himselfe giueth vs warning of the same, as also to inquire of the most ignorant Idiot such things as may helpe forward the Cure. The same Author in another place saith thus: *Come often at the sicke, visite diligently, withstanding such things as might be done ignorantly, and changing them if they be already done. And thus thou shalt more easily attaine to the knowledge of the same, and shalt bee the readier for enery occurrent, &c.* Now yet further if the inspection of the *urine* only were sufficient to giue vs full notice as well of the disease as of the signes and *symptomes* thereof, what needed *Physitians* to haue written so many volumes with so great labour and toyle concerning other signes and tokens whereby they are discerned. And we read that *Galen* himselfe findeth out diseases, and distinguisheth them by the *pulse*, which requireth of necessity the presence of the *Physitian*, as well to iudge of it by the touching, as of diuers other excretions by the sight.

Hence also commeth it to passe, that neither *Hippocrates* nor *Galen* haue of set purpose so curiously set downe this Doctrine of *urines*; howbeit they haue here and there as occasion serued made mention of the same, as willing vs not too much to rely vpon it, but to conioyne all the rest of the signes, which he shall neuer be able to doe without the sight of his Patient. This is also the opinion of *Iohannes Damascenus*, in his *Aphorismes*, and *Rhases* doth likewise confirme the same. And it cannot bee denyed but many by reason of the inconstancie of this signe (which often deceiueth the *Physitian*) haue had their dayes much shortened, whom it had bene perhaps an easie matter to haue saued, if they had had a skilful *Physitian* by them. And of this I will set downe as lamentable an example as was the former. *Vpon a time an honest man being troubled with a*

Lib. de Precept.

Lib. de centi. or natu.

Galen hath written of set purpose diuers bookes concerning the pulse, not so concerning urines.

Iohannes Damascenus & Rhases in Aphorismis.

car-

Story of an vn-*carnosity*, growne in the passage of the urine, at the bottome of
 skilfull Surgeon, his Yard, a certaine fool-hardy Barbar giuing himselfe forth for
 who pierced *a carnosity* in the passage of the Yard, procuring by this meanes the death of the Patient.

some skilfull Surgeon, thrusting vp a Catheter into his Yard, burst through the passage, thinking there had beene some stone in the bladder; whence it came to passe that a fluxe of blood ensuing, together with an inflammation and burning feuer, the diseased through the vnskilfulnes of this wicked wretch was cast away. When death was now knocking at the doore, and ready to breake it open in her *Soueraignes* name, they send his urine to me, this being the custome of the common people, and of some others also. The urine was thin and cleere, with a small residence, (for the *Fluxe* of blood had ceased but a little before) of a golden colour, inclining somewhat to Saffron, inio much that neither could any haue discerned any inflammation, nor acute *Feuer* by the same; howbeit it was somewhat coloured: but vnderstanding by the seruant that his stones were exceeding swollen (the which no man by the urine could euer haue discerned) I went to him my selfe, and found that his priuy members and stones were so exceedingly swollen, that scarce had I at any time knowne the like; and at length the urine was quite stopt, that not so much as one drop could come forth. There was this braue Barbar stily maintaining that this was nothing else but the stone in the bladder, and was resolved to haue cut him, the breath being now ready to depart out of his body if I had not dissuaded him. He had also administred vnto him very hot and sharpe medicines for breaking of the stone, which had increased as well the *Feuer* as the inflammation, and consequently killed him before wee could be thinke vs of any fit remedies. His dead body being opened to see if they could finde any stone, they could finde none, neither in the *kidneyes*, pipes of the urine, nor yet in the bladder; so that then they gaue credit to my speeches.

I could relate a many like Stories of such as haue beene diseased of *Pleurisies*, inflammation of the lungs, and the like, deluded to their great dammage by this so deceitfull a signe: but these shall now suffice to proue that which we haue

undertaken. Now since it hath beene lately declared that the *Physitian* can by the inspection of the *vrine* onely, neither finde out the infirmity nor yet the place affected, much lesse the causes and *symptomes* of them: now it resteth to declare that the *vrine* cannot indicate or demonstrate the cure it selfe; but that besides the *vrine* there are certaine *scopes* and *ends*, from which the *indications* of curing are deriued, which doe no lesse require the Presence of the *Physitian* then the former, the which also in the next place wee will set downe; howbeit I haue elsewhere handled the same as occasion was offered.

*In libris obseruat.
Medicinal. de fe-
bribus.*

CHAP. IIII.

That there is a certaine *Method* and order of *signes* and causes, as also of diseases, together with the accidents of the same: that there are also certaine *scopes* and *ends* from the which againe the *indications* of curing are deriued, by meanes whereof, and not of the bare inspection of the *Vrine* onely, the cure it selfe is performed: by all which as well the utility as the necessity of the presence of the *Physitian* with his Patient is proved.



Now as concerning the *signes* of diseases, and the finding out of the same, our learned *Physitians* haue laboured not a little. And as concerning the fountaine and spring from whence they doe proceed, our *Physitians* haue set downe diuers; the which first of all that euer-praise-worthy *Hippocrates* found out, who layd also the first foundation of this *rationall Physicall Profession*, as it is now practised, worthy the admiring in this one poynt, that hee proceeded so farre in this Profession, that hee hath beene euer highly esteemed, not onely by those who liued in his time: but euen in the succeeding ages also. This *rationall sect*, as wee may call it, doth proceed from the nature

*Rationalis secte
Author Hippo-
crates.*

After Hippocra-
tes Galen, and af-
ter him many
learned men
haue handled
his Method.

Donatus ab alto
mari.

Leonhardus Jac-
obinus cap. 1. in
9. Rhas. ad Al-
mans.

Montanus Met.
vniuersa. cap.
36. & 57.

cure of the thing it selfe, to finde out the signes, the causes, and remedies. Hence also commeth it to passe that a *Physitian* professing the same, must vnderstand the temperature and constitution of mens bodies, as also to be well exercised in finding out the seuerall infirmities of the parts of the body. After many other famous and learned men succeeded *Galen*, who hath herein gotten himselfe so much glory, that hee hath left but little for his Successors to glean after him. Of late diuers learned men haue well manured this *Method*, as namely *Montanus*. *Fernelius* also refined this faculty, publishing it to the view of the world. The same hath lately beene illustrated with a new and easie *Method* by *Heurnius*, and *Argenterius* hath also attempted the same; and many others haue taken no small paines in this matter. Now howsoeuer they may seeme somewhat to vary and differ in the enumeration of the particulars; yet they are all deriued from a true and sound *Method*. And thus *Donatus* with *Galen*, search out first of all the place affected and griued: to wit, whether it be so of it selfe, or by consent of some other part: the which notwithstanding without the knowledge of *Anatomy*, no man can euer finde out. The place affected or griued therefore hee searcheth and inquireth into, from fise seuerall springs and fountaines: from the hurt the action hath receined, from the manner of the excretions, the position or situation of the part, the nature or manner of the paine, together with the propriety of the accidents. So in like manner doth hee finde out the disease it selfe, from the excretions, the propriety of the paine, the propriety of the accidents, the nature of the part it selfe, and from such things as haue preceded and gone before; such as are the manner of dyet, custome, age, the constitution of the Ayre, or the Heauens, together with the disposition of the whole body. And besides this, such a disease as properly pertaineth to the part, doth continue without intermission, but that which cometh by consent hath some intermission. After this manner also proceedeth *Leonhardus* *Iacchinius*. *Montanus* collecteth all his from two fountaines or springs, to wit, from the actions & passions of the whole body.

Hee

Hee doth therefore obserue whether the action *vitall*, *naturall*, or *animall* bee quite decayed and perished, or any wayes depraued or marred. The *naturall* actions are considered from the change of excretions of the said parts: the *animall* actions from the excretions or superfluties of the *braine*, the *vitall* from the *pulse*. After the same manner doe we consider of the passions as we haue done of the actions. Thus doe wee first of all consider the passions of the *braine*, such as are *watching*, *sleepe* and *deliration*. The *vitall* are *distrust*, *feare* and *shamefastnesse*; the last whereof being once lost, that party seldome recouereth the health. The *naturall* passions are *pleasure & delight*, *hunger*, *thirst*, and the like, being referred to the *stomacke*. There maist thou see a many mo things concerning this Subiect, which of purpose I passe by, & that for feare of being too tedious. *Argenterius* also hath a large field tending to this same purpose, which I will also here omit. All which do intimate so much vnto vs, that the *urine* only cannot bring all this to passe. Now next let vs proceed to the causes of diseases.

*Argenterius lib
duobus de offici
Medici, præfer-
tim cap. 18. lib. 2*

Briefly therefore of the causes, some are *internall*, called *ægyxetias*, being bred within the body of man, such as are *blood*, *phlegme*, *yellow* and *blacke choler*, exceeding their owne bounds and limits. Other causes are *externall*, called *primitiue*, and by the *Greeks* *αἰσθητικὰ*, being without the body of man, as *heat*, *cold*, *poyson*, with innumerable others, &c. Now of these, some againe be necessary, as the *ambient ayre*, *our meate*, *drinke*, *rest*, *sleepe*, *watching*, *perturbations of the minde*; as *feare*, *sadnesse*, *anger*, &c. Others againe are not so necessary but that wee may well auoid the same: such are *hot stewes*, *bathes*, *unctions*, *apparel*, *smells*, *carnall copulation*, *externall motions*, whether by *horse*, *waggon*, as also *falling*, with a number of other things, which doe suddenly assault vs: all or any of which, who so would seeke for in the *urine*, deserued to be begged for a foole, or to be allowed *urine* for his ordinary drinke. The *internall* causes haue their originall and being from the *primitiue*, *evident*, or *externall*, concerning which thou

maist

Gal. de caus.
morb. & sympt.
Fernel de causis
morb. &c.

maist see many famous auncient and later writers. As for the finall cause it is not to be obserued in the Art of *Physicke*. The efficient cause is that which altereth and changeth the state of the body from an equality and good temper, to an inequality and distemper: the same is againe either internall, externall, or primitiue, within the body do alter it, the meate, drinke, and medicines: without the bodie, the affections of the mind, anger, motions, carnall copulation, sleepe, and watching. The materiall cause may also become the efficient cause of the disease, being also two-fold; the one, the matter of which, as are the humours; the other, the matter in the which, as are the members of the body, receiuing the diseases and infirmities of the same. The formall cause, as in a Feuer, an externall and outward heate. Now how be it much more might be said concerning the causes, yet will wee not insist any longer vpon them, but referre the curious Reader to the aforesaid authors with many others.

▲ Scope what
it is.

Indication.

Coindication.

Now as neither the signes nor causes of diseases can be discerned by the *urine*, it followeth now in order that the indications of curing, or that part of *Physicke* called *Therapentica*, can no more be found out by the *urine*, but it is to be found out by certaine scopes or ends, from whence are afterwards deriued certaine indications of curing. But to the end wee may more easily attaine to our purpose, wee will first of all declare what is meant by these foure, *Indicatio*, *coindicatio*, *contra indicatio*, *correpugnatio*, beginning first to tell what is meant by this word *Scope*. A *Scope* then is the tearme, or end whereunto the action is directed. *Indication* is the reason or Motiue of doing such a thing, which looking vpon the *Scope*, doth point out to vs: or thus, *Indication* is the knowledge of that which may either help or hurt: *Coindication* is that which sheweth vs the same that the *Indication*, but not primarily of it selfe, but by accident, and as it were in another place. Thus the strength of the patient is said to indicate *Phlebotomy*, or a proper diet, but the temperature of the body, the age, the
sex,

sexes, the custome do coindicate the same, because they declare in what state the strength of the body standeth, and consequently doe declare and point out the dyer, not of themselves, but by others mediation and comming betwixt them. *Contraindication* is that which primarily and principally doth hinder that which was suggested by the indicant: as the abundance of humours do indicate a plentiful euacuation; the *Contraindicant* is the want of vigour and strength, hindering this worke, and opposing the selfe against it, as being more by the same ouerthrowen then any thing else within the body of man according to the course of nature. *Correpugnation* (if so I may say) or *Correpugnancia*, are such things as doe secondarily oppose themselves to the *Indication*, and as one might say opposing themselves together, or ioyning with the other in opposition, such as are in euacuation, the age, the sexe, the temperature of the body, and the rest of this nature and kinde: all which when they shew the imbecillitie and weakenesse of naturall strength, doe either not admit any euacuation at all, or else do insinuate the apt and due moderation of the same. Now such things as do neither indicate nor *contra*indicate, neither perswading, nor dissuading; such I say as if they were not at all, are not of vs considered, or taken notice of, but of these things see at great length *Donatus*, *Argenterius*, and *Montanus*, with many others, the which the learned, if they be desirous, may there see set downe at great length, and so it doth plainly appeare that the *indications* of curing are not taken from the inspection of the *vrine*, as many most falsely haue hitherto conceiued, but yet we will set downe in the next Chapter the chiefe *Scopes* from whence *Indications* are taken, and so shall the vncertaintie and deceitfulnesse of this signe of *Vrine* be made more manifest.

CHAP.

CHAP. V.

That remedies ought to be sought from certaine scopes and indications, for the which cause such Physitians are to be blamed, who doe unadvisedly vpon the sole sight of the vrine prescribe their remedies.

I Scope.
Whether wee
are to vnder-
take the Cure
or no.

Now then to acquit my selfe of my former promise, and to the end this matter may more manifestly appeare, I will out of the former famous Physitians briefly set down the chiefe scopes from whence the indications of curing are taken. The first scope of all therefore shall be, *whether that wee would take in hand ought to be vndertaken*; for if it be possible, then may wee boldly goe about it; if impossible, then not to attempt it. Now to the end the Physitian may vndertake or not vndertake a cure, two things are to be considered, the *efficient*, and the *matter* or *instrument* on the which the Physitian is to worke. Then come wee next to the *manner of curing*. Now then if wee meane to proceed in it, two things must concur, *the power*, and *the matter*; if either bee wanting wee can doe nothing to any purpose; as if any member of the body be deficient, *eye, nose, &c.*

The Physitian himselfe may in like manner be deficient, in regard of his ignorance and insufficiencie, such as be *Empiricks, women-physitians, &c.* who are fitter for baser employments then for so weighty a calling. The skilfull and learned Physitian may yet be deficient also in regard of some operations set downe by some famous auncient Physitians, as being in those dayes vsuall, now disused and discontinued; as for example, the incision of the diseased of a *Dropsy*, the which perhaps may be either in regard of the difficultie thereof, or in regard of the decaying of the strength, it not beeing then safe to administer the same. Sometimes also it commeth to passe that although as well *the matter as the instrument* be fitter for the operation, that yet

yet notwithstanding it is not safe to goe about the cure, in consideration of some other circumstances which doe internally or externally happen and befall the subiect wee are to deale withall. The *internall may bee the temperature of the body, perturbations of the mind, age, and sometimes the self-wilfulnesse of the sicke*. For if we should appoint a strict and thin sparing dyet, the temperature of the body not being able to beare the same (as commonly wee see in cholericke bodyes) then may it rather doe harme &c. So must wee be sparing with *Plebotomy* either in yong children, or yet in women with child, especially towards the beginning and later end of their time, the like circumspection is to be vsed in purging remedies. Neither yet are wee to neglect the *perturbations of the mind*, as in faint hearted people wee are to vse these remedies sparingly, as also in *Lackes*, and in the *menstruous flux of women*, and in the *Piles or Hemorrhoids*. Such things as doe externally befall vs, are first the ayre, and therefore in soft and foggy bodies, in any great excessse of Summers heat or Winters cold the same ought to bee restrained if not wholly inhibited: the like being vnderstood of an exceeding hot or cold region. Custome also must not be contemned, for some accustomed themselves to feed 3. or 4. times a day, falling sicke must be more liberally dyeted; and such as are accustomed to purging and bleeding, sustaine lesse hurt by the same. In like sort we are to consider whether we are to attempt any thing at all, or to commit the whole worke to natures wise disposing, according to the opinion of *Argenterius*: or yet if we see the disease so farre gone that there is no good to be done, not to attempt to do any thing, but to foretell the dangerous issue of the same. The second scope followeth vpon the first, for hauing in the first place considered whether we are to go in hand with the cure or no, in the next place we are to consider what is to be done, for being many things to bee done, it is not a thing of small moment to vnderstand what he is to doe, whether to vse *vacuation or repletion, digestion, nutrition, alteration, refrigeration*.

Second scope
choyce of that
which is fittest
to be done.

ration, with infinite other things more; or whether some thing besides all these yet is to be done, of the which who-soeuer is ignorant going about one thing in stead of another, must needs bee the author of great mischiefe. The cause then doth indicate and declare vnto vs what wee are to doe, (as *Montanus* well obserueth) but the efficient cause doth especially indicate preservation from future infirmities: the *materiall cause* being *corporeall* or *incorporeall*, belongeth properly to the curing or curer of the said infirmities. Now these two sorts of *materiall causes* doe differ, the *materiall corporeall cause* ascribing vnto it selfe euacuation; the other being *incorporeall* only alteration. Or yet this indication (according to the opinion of *Argenterius*) is taken from the number and difference of the infirmities, &c. *Galē* desumeth the same from the dignity of the part or member, the nature of the action, from the substance and situation thereof, whom other Writers do also imitate. So doth *Iacchinus* desume and take the indication of this scope from the temperature of the part, the excellency of it, the seat or situation, & the connexion or knitting therof with some other. *Donatus* in like manner draweth the first indication from the temperature of the part it selfe, affirming that the substance together with the infirmity it selfe doe both demonstrate this, (as 5. *Meth*) and the manner how to vse the same is taken from the forme and situation. And thus doth *Galē* appoint to preserve and keepe the naturall temperature, with things alike in quality to the same, as to appoint dry remedies to dry parts, and moyst to the moyster, &c. Secondly, *Donatus* taketh his indication after *Galē*s minde, from the action, and therefore willet vs to purge the *liver* and *stomacke* with great caution and circumspection, by reason of the noblenesse of their actions, and the necessary vse of them to the whole body: thirdly, from the shape and figure of the part affected. By this meanes are we warned by which way and passage we are to euacuate, to wit, the *stomacke* by vomit and stoole, the guts by stoole only, as also the hollow parts of the *liver*, the *kidneyes*, the *backe-part* of the *liver*.

6. *Meth.*

liuer, and the bladder by the passages of the urine, &c. The fourth indication he takes from the *situation of the part*. Thus are wee to apply to outward distempers remedies iust of the same degree of contrary qualities, and such as the distemper requireth. But againe the inward and farre remote parts of the body being distempered require remedies a great deale stronger then the distemper in its owne nature, and that in regard of the remotenesse of the part, the *Physicke* losing some of the force in the passage, &c. The fift indication he taketh from the *sensiblenesse* of the part, such as be of an obtuse and dull feeling contemning for the most part the most effectuall meanes, although they were of a corroding and eating quality. Such parts againe as be very sensible their strength is quickly ouerthrowne. It is very meete and expedient therefore to remedy the same not all at once in one instant with strong and forcible meanes, but for the more safety by degrees: but where the feeling is duller thou maist safely vse such remedies as thou shalt finde fitting all at one time. And thus it now appeareth plainly that this second *scope* is not to bee taken from the viewing of the *water*, as these ignorant *Urine-mongers* doe most falsly suppose, who vpon the bare inspection of it appoint their most dangerous and strong medicines, yea rather most deadly Poysons, as doe in like manner our *Alchymists* with their most dangerous *metall-medicines*, they being both alike ignorant in the Principles and rules of Art. The *third scope* is by what meanes wee ought to bring that to passe which we intend. This scope then requireth the furniture of such stuffe as *Physicke* is able to afford vs, the which either the disease or the cause of the same doth indicate. If the disease, then it cannot be sufficiently knowne without the *Physicians* presence, much lesse cured vnlesse he be either alwaies present, or at least doe often visite his Patient. This *scope* then is indicated from the disease, the cause, together with the accidents of the same. And therefore old inueterate obstructions doe indicate strong and forcible medicines for the opening of them: the abundance

Third scope by
what meanes.

dance of humors, such *Physicke* as may be fit for the euacuation of the same. The disease which yet is crude admitteth no euacuation before the concoction thereof. They are not therefore without blame who presently vpon the sight of the *vrine* onely, appoint the Patient strong and violent Purgations, whether there bee concoctions or none at all, and that quite contrary to the minde of *Hippocrates* and other learned *Physitians*.

The fourth
scope the selecti-
on and choyce
of the fittest
meanes, and
the quality of
the same.

And thus doth euery one of these indicate the owne proper remedy, whether the cause, disease, or accidents of them. *Distemper* doth indicate *alteration*; the *multitude of humours euacuation*; *crudity, concoction*; *paine, mitigation of the same*; any *violent Fluxe, astringent and binding remedies, &c.* The *fourth scope* considereth the *quality of the matter*, that is, a *choyce of the fittest meanes*, especially when they are many, together with the quantity of the same. And therefore it is not sufficient for vs to know what doth euacuate *choler* or any other humour, but what effecteth it to best purpose, The quality of the remedy is taken according to *Galen*, from the *action* which it bringeth forth, taking the name from the part to the which it is appropriate, and the infirmity which it helpeth. The first qualities such as are *heat, cold, drought and moysture*, are the Authors of the *action*, and such as are deriued from them, as those which do *soften, harden, loosen, extend or stretch*; and such likewise as doe follow the *solidity of the substance*, to wit, those that doe *attenuate, that doe cut, and such as doe thicken and stufte up the passages*, and are called properly *enplastica*, as in like sort such as are engendred of the two former sorts of qualities, as are *astringent, repelling, digesting, opening, thickning, clensing*, together with others of the same nature and kinde. Secondly the quality of remedies is taken according to *Galen*, from the *similitude or likenesse of the whole substance*, from whence doth proceed the purging quality, which doth draw the humours of the body, some purging one humour some another. Thirdly, it is taken from the *infirmity and the part affected*; as for example, *Bechica* bee such

such remedies as are appropriate for the cough; *Stomachica*, *hepatica*, such as besit the *stomacke* and *liuer*. Now the *infirmity* it selfe doth indicate the applications of the first qualities, thus; the *heat* that which is *cold*, and the *cold* againe that which is *hot*, &c. The *temperature* againe doth indicate the application of the like, as a *cold temperature* requireth a *cold quality*, &c. The same may bee said of all the *aforesaid* qualities.

Now which of the qualities, that take their names from the place and the infirmity of the same, ought to be applyed vnto it, is indicated or declared as well by the nature of the part it selfe, as of the disease also. And for this cause the *stomacke* & *liuer* do require such medicines as may strengthen them, as *wormewood*, &c. Each part also doth craue her proper and peculiar remedy: and so also are some diseases thought to be helped by some peculiar remedies; as the *falling sicknesse* by *Peonie*, &c. The fifth generall scope is the quantity of the remedie: and in nothing whatsoeuer doe *Empiricks* and ignorant *Physicians* erre more then in this poynt, it being notwithstanding so dangerous. It is not then sufficient to know that the disease is to bee cured by contraries; but the exact quantity of the remedy is also to be found out: for if we shall happen to ouer-coole a hot disease, we may cast the sicke into a cold disease, the which to preuent we ought to be acquainted both with the state of the body of the sicke, the disease it selfe, together with the nature and faculties of the remedies. Now that I insist not vpon the opinions of *Montanus Argenterius*, and others, I will shew onely from whence *Galen* taketh his indications of the quantity of the remedies, whom *Akakia* also (my sometimes kind and louing friend, when as I practised *Physicke* in *France*) doth imitate. Hee taketh his indication of the quantity; first from the greatnesse of the infirmity, vnder which name I comprehend both the disease, the cause, and accidents of the same. A great infirmity therefore doth not only require a great quantity of the remedy, but also a competent power and force in the same: the

The fifth scope
the quantity of
the remedy.

smaller infirmity, smaller in quantity, and remisser in force: and finally the excelsse of nature is to bee driven away by the like excelsse of the remedy. In the next place *Galen* taketh his indications from the obstinacie and stubbornnes of the disease; for when the same may easily bee remoued, then are we to exhibite our remedies seldomer and more sparingly: but if they be hard and vneasie to be remoued, then may we more freely, more copiously, and oftner exhibite our remedies. Thirdly, from the *strength*, for if it decay and wast, then must we exhibite our remedies sparingly and seldome: but if the case bee otherwise, then may wee oftner and frequently vse the same. Fourthly, from the proper and peculiar nature of the Patient: for according as they differ, so must the remedies in like manner vary. Some constitutions there are to whom any *Physicke* will presently turne into nourishment, and such may take the same more liberally. Others there are againe who are annoyed with any *Physicke* whatsoeuer, so that oftentimes the very smell of it will incite them to casting; and to such thou oughtest to giue the same more sparingly. Fifthly, from the nature and condition of the part: & this doth comprehend also vnder it the exquisite sense and feeling, together with the dulnesse thereof, the solidity, the office, &c. And therefore an acute sense and feeling doth reiect a strong and copious medicine, which a more obtuse and dull sense admitteth willingly. Likewise a thin and spongiuous part requireth much milder then that which is thick, hard and compact. So in like manner the *noble parts*, and such as performe a common duty to the whole body, (such as are the *stomacke, liuer, heart, and braine*) require the same more mild, and withall sparingly. On the contrary such as be obscure, ignoble, and performe no such publike and common office, may easily indure it somewhat quicker and in greater quantity. Sixthly, *Galen* taketh the indication of the quantity of the remedy from the shape or fashion of the part. And therefore such parts as haue within and without large and wide passages, through the which the medi-

medicine may be easily conueyed to the place affected, and the matter of the disease digested, require the same more gentle and more sparing: but such againe as are destitute of the same, or haue their passages narrower, require it both more copious and more quicke. Seauenthy, from the *situation* and connexion of the part with others; for such as bee outward hauing any society with the *stomacke* and *guts*, require the same both gentle and little in quantity: but such as bee more remote from the former, demand it in greater abundance and stronger withall.

The sixth generall scope is the limitation of the quantity, or the manner of administering it according to the severall occurrents and occasions. And therefore it is not without cause that *Montanus* saith, wee are well to consider how and after what manner we go about that we take in hand: for we proceed after one manner when it is a maligne disease, and otherwise when it is secure and void of danger: as also many dangerous accidents require a course farre differing from that disease where there is no such thing to be seene. Now the materiall cause also, or the subiect in the which the disease is inherent doth indicate the same, as that the cure must proceed after one manner in the *braine*, & after another in the *liver*. And to the former may be also added the *sicke parties custome*, *state of life or calling*, *the time of the yeare*, *age*, *temperature*, or *constitution of body*; the *motion of the disease*, or *the resting or staying of the same*, and *the nature of the place affected*.

The sixth scope.
The manner or
limitation of
the quantity.

Vale Gal. ad
Glam. Monta-
num.

A number of other indications for breuities sake I of purpose passe by, howbeit these may sufficiently declare vnto vs that which the stinking *urine* will neuer doe. Now notwithstanding all the premises, we shall yet remaine in great doubt and suspence, vnlesse things bee done conueniently and in due time. And therefore the *seauenth scope* considereth the *due & conuenient time* for that we take in hand. Thus the motion of the disease doth indicate when to doe or not to doe, and the time likewise of the disease. And therefore if the motion of the disease be quick & speedy, we must

The seuenth
scope.
The fit & con-
uenient time.

must with all speed helpe and succour the same: wherefore we must helpe very acute and sharpe diseases on the very selfe same day they begin vpon, enioyning a most exquisite and sparing dyet withall, *delay being here most dangerous*. If the disease goe on slowly, the matter of the same not swelling, nor yet in very great abundance, but still and quiet, then are wee to expect the concoction of the same. The time of the disease doth indicate that we ought not to attempt any euacuation at the beginning, but in the increase, when as the signes of concoction do manifestly appeare. In the beginning of *inflammations* we are to abstaine from such medicines as doe digest and discusse. In the increase, and when it is now come to a stand and stay, we are to vse the same. So according to the minde of *Galen* the fit and conuenient time is taken from the times of the disease, the violence of the *accidents*, and from the *concoctions*. So likewise the sicke parties proper and peculiar disposition, as also the remedies which haue gone before or ought to follow, as also the preceding or following infirmities, do often further or hinder the exhibiting of any more *Physicke*. And for this cause if the nature of the infirmity require *Phlebotomy*, and yet the selfe same day the sicke haue taken a purging potion, we must of necessity deferre the remedy howbeit in it selfe very necessary. Now such things as doe commonly indicate, are the *infirmities* themselues, together with the state and *condition of the body*. Such things againe as doe hinder, are sometimes the *disorder and unrulinesse of the sicke*, the *forwardnesse of the Physician*, the *perturbations of the minde*, as also the *manners and disposition of the sicke*. The particular occasion hath in like manner the own proper and peculiar indications: but such as in regard they are conuersant about particulars, are rather to be learned by experience then by reason.

Now these seuen foresaid *scopes* being common to other actions, we will yet adde two more, to wit, the *eighth* and *ninth*, concerning the *place and order*, the which are more peculiarly appropriated to this Profession. The eighth
scope

Scope teacheth vs to apply our remedies to the proper place. The eighth *scope*
 And therefore the great guts demand glisters, as fit reme- The proper
 dies; the small guts, some purge taken at the mouth; the sto- place,
 macke or maw, a vomit, and sometimes a purge; the backe-
 parts of the liuer, by such means as prouoke vrine, as hath been
 said already, and so in many others, &c.

But as in other the former *scopes*, so in this also, some
 things do sometimes occurre, which doe often hinder that
 wee cannot handsomely bring to passe that which is by the
 indications suggested vnto vs. As for example, the mouth
 of the stomacke being much perplexed by reason of hot
 distemper, and demanding some actually cooling reme-
 dy to bee applyed thereunto, the situation of the midriffe
 doth prohibite vs from applying any such outward reme-
 dy. The ninth *scope* is the order. For when as in a disease The ninth *scope*.
 there be diuers things to be done, it concerneth vs not a The order.
 little to know what is to be done in the first place, what in
 the second, and so consequently in order. Thus are we for-
 ced sometimes in burning feuers, first of all to coole the
 whole body, then next we remoue the obstructions. As
 also when the strength of the body is almost quite wasted
 away, and the spirits neere spent, before we either set vp-
 on the disease or the cause thereof, wee are constrained to
 administer some such comfortable nourishment and other
 meanes as may best nourish and comfort feeble & distres-
 sed nature. In like manner we doe first cleanse a distempe-
 red vlcer from the matter and corruption of it, before wee
 attempt to cure the distemper of the same. And therefore
 I thinke this *axiome* worthy the remembring, which may
 also direct vs what to doe, to wit, that wee are to begin with
 that which most presseth and vrgeth vs, to wit, that first of all
 we remoue the same, and in the next place that which sup-
 plyeth the place of the efficient cause: Lastly, wee are to
 come to such things, without the which the rest cannot be
 accomplished. But of these things thou maist at great
 length see the learned volumes of diuers famous Physi-
 tians.

*Vide Argent.
 lib. 2. de offic.
 Medici. cap. 18.
 Donat. 1. part.
 de febr. Heurn.
 Meth. ad praxin.
 lib. 3. &c.*

Q

And

And now I hope it is apparant to the eyes of euery one, that such *Physitians* proue tooles who doe from the inspection of the *urine*, affirme that they are able to finde out any one, much lesse all these foresaid *scopes*, which is as impossible, as if they would containe all the water of the Sea in a few spoones. Whence it commeth to passe that these *water-prophets* plunge themselves in a world of errors, if omitting and passing by these *scopes* and indications vpon the bare sight of the *urine* they shall happen to prescribe *Physicke* for their Patients: when as these former indications do more then sufficiently declare, that the presence of the *Physitian* is also required to assist his Patient. And some are not content rashly and boldly vpon the bare sight of the *urine*, (as is said) to prescribe their remedies, but doe withall, publishing the same in their vulgar tongue to the great damage of many, prostitute the same to euery ones idle braine and fancie, to abuse them at his pleasure. But of this wee will now speake at greater length in this next Chapter.

CHAP. VI.

Against such as do prescribe and appoint remedies in their owne vulgar tongue, making the same common to euery one.

NOW as we haue hitherto sufficiently convinced the errors of such as vpon the bare sight of the *Vrines*, without any other indications, doe prescribe their remedies to the sicke without any sight of them: so must wee yet say something of another error depending vpon the former. And this is the prescription of remedies in the vulgar tongue. And therefore the renowned *Hippocrates* leaueth vs this instruction, that high and great mysteries are not to be communicated to the ignorant multitude, but onely to such as are initiate & trained up in the grounds & principles of the same. And it doth manifestly appeare, that if the myste-
ries

ries and secrets of nature be laid open to wicked people, to Impostors and deceiuers, or yet to the vnlearned, they doe exceedingly abuse the same. And therefore the foresaid *Hippocrates*, vpon the admission of such as he found worthy to enter into this profession; tyed them to the oath of obseruing such precepts & ordinances as are set downe in that *science*, most prouidently foreseeing what great calamity and vnexpected mischiefe might befall men, if the secrets and mysteries of this Art were made common to knaues and ignorant people. But this cursed custome is growne so common, that the vulgar sort of people seeme to haue this noble Art of *Physicke* to sell and dispose of at their pleasures. Now this commeth to passe in part by means of the sordid and base niggardlinesse of many, who either do obtaine through importunity or otherwise, the prescription of their remedies in the vulgar tongue, to the end they may againe if need so require, vse the same in the like case, or yet communicate the same to their friends or acquaintance; and sometimes also after the seruing of their bill, get the same againe from the Apothecary to serue for the same purpose, not considering with themselves the manifold alterations and changes which may fall out in a short time, insomuch that that which before proued to be a most soueraigne remedy for thy health, may now by reason of some circumstances, be the cause of thy viter overthrow and ruine. And thus haue I sometimes seene the billes of a *Physitian* dead twelue yeares before, carried to the Apothecaries shop to be made againe. And moreouer now of late I met with a bill wherein was set downe the description of a purging Potion, being communicated from house to house, and so sent to the Apothecaries shop to be prepared, and was indifferently exhibited to euery one which demanded it, and that without any regard either of age, sexe, temperature of body, or season of the yeare, &c. Againe in the next place, this commeth also to passe, by reason of the couetousnesse and auarice of the Apothecary, who is ready (ayming onely at his owne gaine.

This disorder
occasioned by
the sordid co-
uetousnes of
the patient.

As also by
meanes of the
Apothecary.

Q 2

and

and profit) at all times, and to all sorts of persons, to prepare and make ready such billes as are prescribed either in the *Latine*, or yet in the vulgar tongue: the which neuertheless ought not to be done, vnlesse the *Physitian* out of his discretion, shall thinke it fit for that indiuiduall party. This the Poet *Sophocles* wittily reprehended in these words

*Dulce lucrum
etiam ex menda-
cio. Sophocles.*

*Profit and gaine thou ioyest my heart,
Though thou from lyes proceeded art.*

*Lucri bonus o-
dor ex re quali-
bet. Iuuenal.*

*A laudable cu-
stome of the
Italian Physiti-
ans, in writing
all their billes
in paper-books,
kept by the A-
pothecary.*

And this was the song of that sordid Emperour *Vespasian*, *The smell of gaine is alwayes good from whence soener it doth come, &c.* Now howbeit at my first comming out of *Italy*, finding this peruerse custome to haue crept in amongst my Countreymen, and therefore at first I also, howbeit against my will, gaue way for a season to this inueterate custome; yet after a while well weighing with my selfe the manifold abuses and inconueniences of this so peruerse a custome, I began to shake this burthen off my shoulders, refusing to write any billes at all either in the *Latine* or vulgar tongue. And therefore I gaue the Apothecary a paper-booke to keepe by him, in the which I wrote downe all my notes and receipts, as is the laudable custome of the *Italian Physitians*: this booke I charged him to keepe, and to suffer none to write out any receipt or note out of it; nor yet to prepare any of them without my knowledge and priuity.

But if any will yet object that this is for our owne priuate commodity, let him know that the honest, carefull, and conscionable *Physitian* doth not so gape after gaine as doe the multitude of these mercenary counterfeit *Physicians*, being such in name onely; but aboue all things aymeth chiefly at the health of his Patient, preferring it euen before his owne priuate gaine and commodity, ready to redeeme their health, if it were with dammage and detriment to himselfe. The which what other profession I pray thee will thus put in practice. And yet ought not the Patient to be so miserable and base-minded as to bee vnthankfull to his *Physitian*: howbeit when he hath been

most

most bountifull in this kind, yet is he neuer able to requite him for so worthy a thing as is the health of the body: for whatsoeuer is given in this kinde is nothing else but a signe and token of a thankfull minde for so great and inestimable a benefit receiued. And this may plainly appeare if wee shall but consider the equall intercourse and commerce amongst men, on the which the whole streame of *Iustice* and *equity* is founded; for then it will plainly appeare, that howsoeuer money and wealth may counterpoise and match things of their owne ranke and nature; yet will it neuer bee able (as being of a farre inferiour and baser ranke and degree) condignly to recompence or reward the same. And in this may the difference bee seene betwixt this noble Profession and other inferiour mechanicall Arts, in the which it is apparant that the labourer may sufficiently be recompenced for his bodily labour and paines, as *equity*, *long custome*, or yet mutuall couenant shall agree vpon. And put yet the case that health doe not ensue (as it often pleaseth the Almighty otherwise to dispose) who can giue the *Physitian* a sufficient competent recompence for all his toyle, labour and paines; but especially for his anxiety of minde, his great solicitude and care which hee day and night vndergoeth, for the misery, calamity, and perplexed estate of his distressed Patients? Can any man of vnderstanding think that a small summe of money can sufficiently requite the same? No; if thou wert as rich as *Cresus* all thy wealth were not sufficient to recompence them condignly.

The Physitian
can neuer bee
sufficiently re-
compenced for
his paines.

Whatsoeuer is
bestowed vpon
the *Physitian*
for his paines,
is but a token
of the Patients
thankfulnesse,
called properly
honorarium not
salarium, as in
the mechan-
icall Arts.

But to returne to our purpose againe, I hope that honest and ingenuous *Physitians* will not follow this vulgar and corrupt custome: but will not onely themselves abstaine from divulging abroad their billes or bookes in the vulgar tongue, as also from this preposterous and peruerse manner of *inspection of vrines* in their owne Chambers; but will also as much as in them lyeth, labour to reclaime others from this error. And if yet they shall perhaps not attaine to their intended end and purpose; yet

shall they in this poynt performe the part of honest and carefull *Physicians*. If any will yet further object, that if the *urine* doe neither demonstrate and shew forth the infirmities nor yet the indications of the same, to what end and purpose haue you heretofore referred the inspection thereof to so necessary and profitable a part of *Physicke*, as that which the *Physicians* call commonly *semiotiscall*, or handling the signes of diseases? To this I answer, that none of our best *Physicians* doe deny the necessary and lawfull vse thereof; but yet after a farre other manner then most men haue hitherto conceiued. My minde and purpose therefore is not, nor euer was, to take away the right vse, but to reforme the abuse of the same, and taking away that which hath beene by it vsurped, and now for a long time vniustly detained, to make knowne to the world what of right and due belongeth to the same, as hath been at great length declared already. And thus I thinke it fitting that the *Physician* bee present with his Patient there, not onely to view his *urine*, but also narrowly to consider of all other such signes as do offer themselves to his view. For if wee thinke the presence of the *Surgeon* necessary for the curing of any outward wound receiued in the body, if hee will cure the same according to Art as he ought: much more is it requisite that the *Physician* be present with his Patient, being sicke of any internall disease, to the end that both hee may consider of all such things as we haue heretofore spoken of, as also that hee may obserue and marke all such things as may further or yet hinder the cure of the same, as hath beene already at great length declared and set downe. Now it may perhaps be replied, this is not a thing like to be reformed, since it is not vnlikely that the greatest part will still retaine their old inueterate custome, and will not free themselves from imposture and cozenage. To them I answer, that I beleeue this to be true, all men are not of one minde, neither yet can wee alone amend all errors which are crept into this noble profession; diuers others hauing before our times

times (although not with the expected issue) attempted the like. In the meane time this shall giue the world a sufficient testimony of our diligence and care, in that wee haue here opposed our selues against some such errors, as haue somewhat darkened the bright splendour of this Profession, and for the benefit of the sicke, laboured and indeuoured to remoue out of the society of the best approved *Physicians*, this vaine babbling and coniecturing by the *Urine*: and some I hope there will be not onely ready to approue and think well of these our endeauours, but will also translate the same in their vulgar tongues, to the end that the most simple and ignorant may by this meanes, if they will, free themselves from the imposture and cozenage of these deceiuing *Water-mongers*. For this cause also are we to pray to the great and mighty God of heauen, that he would touch the ignorant consciences of these *Sycophants, iuggling and cozening Empirickes, woman-Physicians*, and all the rest of that rabble, that yet at length they may repent them of their cozenages and impostures. I doe in like manner most earnestly intreat and request all learned *Physicians* that they would ioyne with mee and others of my minde in these our so honest endeauours; and wee againe will not be wanting on our parts: and further if at any time by meanes of the importunity of some wee shall bee forced to giue way to this inspection of *vrine* in our owne Chambers, we shall neuerthelesse giue warning to euery one who shall thus come to aske counsell at our hands, that it were a great deale better that we were conducted to the place where the sicke party lyeth, that so both more easily and more safely we might doe our best for the restoring of him againe to his former health. But if on the other side they will not hearken to this our wholesome admonition, the fault shall lye vpon themselves.

Now at length to draw this our Discourse to an end, I hope it doth plainly appeare, that the generall conclusion whereabout we haue so much bestirred our selues in this whole Discourse, as being the maine subiect thereof, to
wit,

wit, that the iudgement of the nature and essence of diseases in the sole inspection of the Vrine, is very full of danger and deceit, is plainely and conspicuously laid open to the view of euery one that will not shut vp his eyes that he may not behold manifest truth. And certainly the vereloue we ought to beare vnto our neighbours might bee sufficient motiue to induce vs to lay open to the view of the world all such errors whereby our neighbour might be any wayes indangered or indammaged, to the end he may auoid and shun the same.

Now GOD of his great goodnesse grant that this labour and paines which I haue so willingly vnderaken for this end and purpose bee not frustrate of the due effect.

FINIS.

